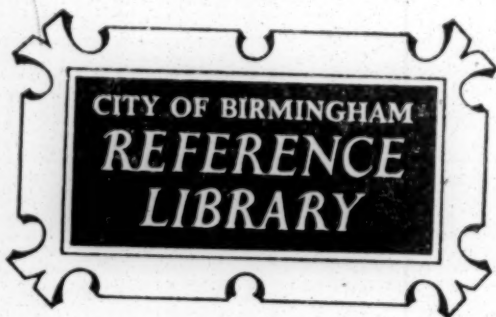


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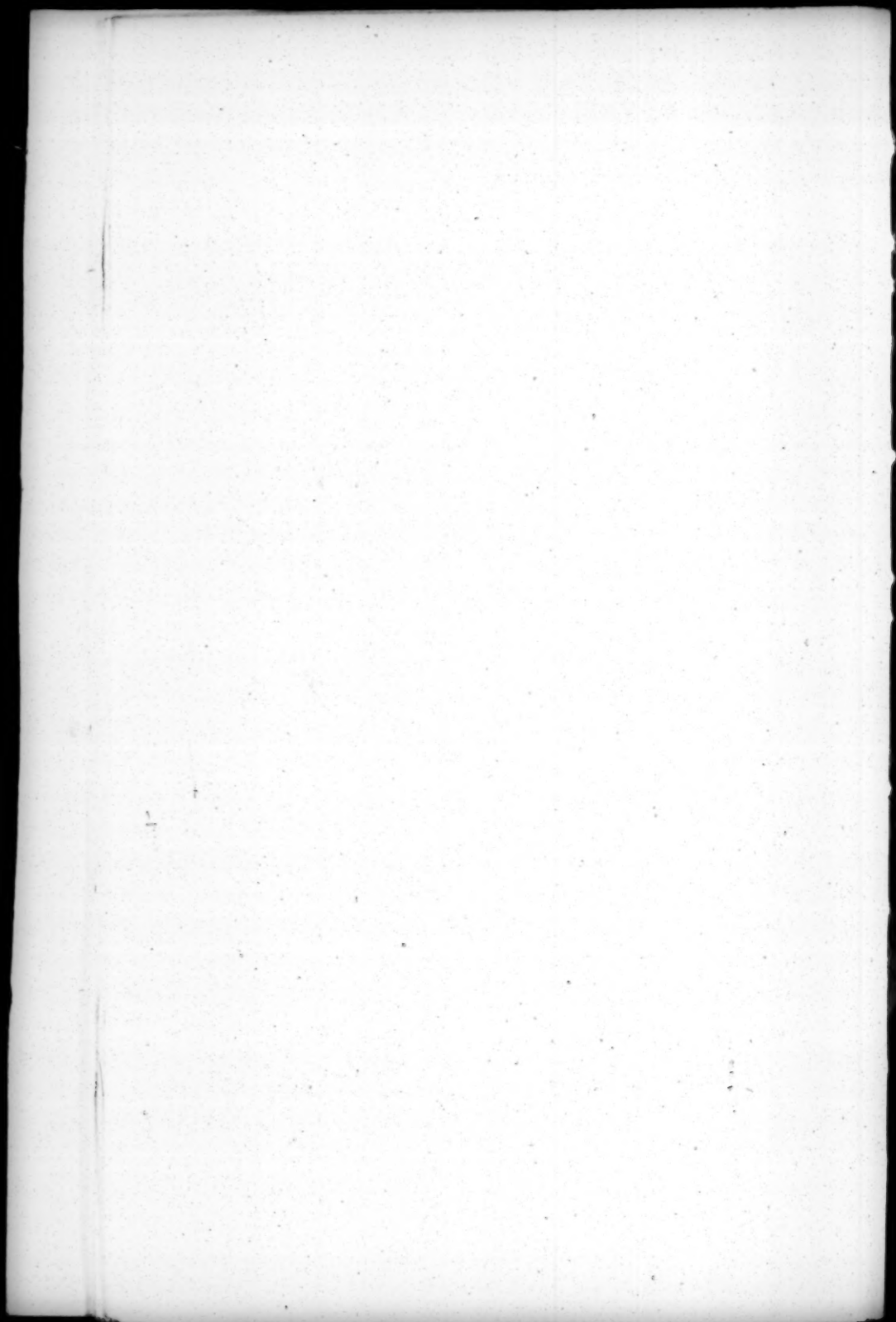
CITY OF BIRMINGHAM

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*February, 1901*



Heaven Upon Earth :  
OR, THE  
Best Friend  
~~IN THE~~  
A Host of Times.

Delivered in several  
**SERMONS,**  
By James Faneway, Minister of the Gospel.

The Sixth Edition much Corrected.

JOHN 15. ver. 15.  
*Henceforth I call you no more Servants,  
but Friends.*

L O N D O N,  
Printed by T. Milbourn, and D. Pelzman, and are  
to be sold by Henry Haller, in Cross-Keys  
Court in Little-Britain, MDCCLXXVII.







THE  
EPISTLE  
TO THE  
R E A D E R.

**W**Hen I consider what a noble thing the Soul of Man is, the High end for which he was Made, and the great Account he is shortly to make to Him that made him, I cannot but wonder, That he who was made little lower than the Angels, should make himself little better than the Beasts.

The great, and dreadful God hath taken much pains to reduce the Inhabitants of London, and indeed all the Nation to the Obedience of his Son. He hath been pleading with poor England of late in such a manner, as is scarce to be parallel'd in  
A 2 fore





## The Epistle to the Reader.

fore-going Ages; he hath left the print of his Fingers behind him, and written divine displeasure in Black Letters.

The Righteous Judge began his Circuit in London, and in that one City, above one Hundred Thousand received the Sentence of Death from his Just Tribunal.

That was not quite Remov'd before another Amazing Judgment was sent to succeed it. The Voyce of the Lord was not heard, the Language of the Plague was not understood; wherefore the dreadful Jehovah spake Louder, and Louder, as he did once from Mount Sinai, in Fire, Flame, and Smoak, he rode upon the wings of the Wind, he rode in a Chariot of flaming Fire, whilst the Bells did Ring their own Knells, as they were tumbling; and it's to be feared, were more melted at the Anger of the Mighty God, than Thousands of Hard-hearted Men and Women were. The Leads of the Churches were Dissolved into showers more easily far than stupid professors, that were wont to sit under them. That was a Black Cloud indeed which no Wind could blow over, till it fell in such Scalding Drops.



## The Epistle to the Reader.

These Considered, I hope it will not be unwelcome, nor unseasonable, if I put you upon looking out for such a Friend as will provide sufficiently for his under all these Straits, and prove the Best in the Worst of Times, He knows Job upon the Dunghil, as well as David upon the Throne; he will be most Kind when others are most Unkind; he will Visit you, when others will scarce Look upon you. In his house you shall be as welcome as ever. There are many Mansions, if it were not so, he would have told you. In this City there is Room enough, and you shall have Entertainment, &c. be more welcome than if you had stayed away: His Doors will be open to them who have no Houses to hide their Heads in. Come to him ye Harbourless ones, he Invites you Earnestly and Heartily, &c. He will give you shelter, you that have no Friends, or but sorry ones. Come to him now in your Straits, and he will never cast your poverty, or his Kindness in your Teeth; except your Carriage be Proud, and unbecoming your State. God hath lately read us a Lecture of the Vanity of all Creature Enjoyments, And will you after this

## The Epistle to the Reader.

refuse Acquaintance with Him, who will be better to you than a thousand of the best Friends that ever man had upon Earth?

I have in the following Book given you Directions how you may come to be Acquainted with him.

As God appointed Cities of Refuge, so he gave express Command, that the way to them should be made Plain, Fit, and Broad: And therefore the Messengers work every Year was to Remove all Stumbling-Blocks, and Offences. They suffered not any Hill or Dale to be in the way; and at the partition of wayes, they set up in writing, Refuge, Refuge, That the Pursued might have notice what way to take to upon every turn, Deut. 19. 2, 3.

The like I have endeavoured in this ensuing Discourse, to make the Way to this Blessed Friend, Plain and Familiar. Pray for a Blessing upon it, which cost the Author some Pains, Prayers, Tears, and Groans; That what was here written, might be the Transcript of his own Experience, and might be some way subservient to the Glory of God in the Conversion and Comfort of Souls. If you find any good in the use of this Book,  
give

## The Epistle to the Reader.

give God the Praise, and labour to keep a constant warm sense of the Excellency of such a Friend upon your Spirits, and commend this Friend to all your Relations, and Acquaintance; that none of them after great Losses, may lose God, Heaven, and themselves too. O that will be a Dreadful Loss indeed! I again beseech you; forget not to Pray for one of the most unworthy instruments that ever Infinite Goodness made use of in so glorious a Work:

James Janeway.

July 20.  
1669.

Books printed for, and sold by, *Dorman Newman*, at the *Kings Arms* in the *Poultry*.

**T**He *wake* of *Mr. James Janeway*, containing these *five* following *Treatises*, *Heaven on Earth*, or the best friend in the worst of times: *Death untung*, being a *Sermon* preached at the *Funeral* of *Mr. Thomas Moseley*, an *Apothecary*, with a *Narrative* of his *Life* and *Death*; also the manner of *Gods* dealing with him before and after his *Conversion*.

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A *Golden Key* to open hidden *Treasures*, or several *great points* that refer to the *Saints* *Blessedness* and future *happiness*, with the resolution of several important *Questions*: The *active* and *passive* *Obedience* of *Christ*, vindicated, and proved. *Eleven* serious singular *Plens*, which all sincere *Christians* may safely make to those ten *Scriptures* which speak of the general *Judgment*, and the particular *Judgment* that most certainly must pass on all, &c.

*Heaven* realized, being some of the *Experiences* of a *famous* *Christian Gentlewoman*.

HEAVEN





# HEAVEN

U P O N

# E A R T H.

Job 22. 21.

*Acquaint now thy self with him, and be at peace,  
thereby good shall come unto thee.*

**H**ey who have improved their experience of things by Wisdom, and gathered up the value of mans life, by comparing his desire with his Enjoyments, his Troubles and Sorrows with his Content and Joy, have concluded the worth of the life of man to be below nothing; they have drawn a black line upon the whole, and shut up all in darkness. Thus Jacob of old in the account which he gives of his life to Pharaoh, Gen. 47. 9. & Job 5. 7. and also Solomon, who had an extraordinary measure of

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dom by Divine dispensation, who had a large spirit like the Sand of the Sea-shore, he gave himself great liberty in trying what that good under the Sun for the sons of men was, Eccles. 2, 1. When he had taken a taste of all the worlds Contents, yet he finds a bitterness mixed in all delights, which abideth no longer than the pleasure *vers: 11, & 17.* And whosoever shall enter into himself, and feel the workings of his own mind, shall be able to read over the Transcript of the same in his own Conscience. Who is he among the sons of men, that in his Natural life hath attained to a state wherein he was able to say, *Here I will stay, it is now well with me, I desire no addition to my present condition?* If there be any such, I dare undertake to prove him unacquainted with himself. Where now shall I fasten the blame of this universal evil? Shall we fall out with our life, as a thing not worth the having? Shall we shrink unto our former nothing, and cast up our being and life into the hands of God, as that out of which we gathered nothing but bitterness and disquiet? Far be this from us, this were to justify that evil and wicked servant, who said of God, *That he knew he was a hard Master, reaping where he had not sown, and gathering where he had not strawed.* This would be to accuse God of having made us to an unavoidable necessity of misery. How then comes it to pass, that we are all held fast in this common calamity? It is from thy self, O man, it is from thy self; this evil is because of our falling from God. It is a Righteous thing with God, that when man departed from him, he should reap the Fruit of his own doings; and indeed it is impossible for a creature of our composition

sure and constitution, but to feel it self dissatisfied with all worldly material employments, and to find trouble and disquiet in it self, while it is deprived of its true good. If we would have a true account of our disquiet and dissatisfaction, this it is. God made man of all the works of his hands; to be the nearest to himself, and hath fitted his principles for a higher life, then that which hath the things of this world for its object; but man hath made himself like the Beasts that perish. We have given our souls into captivity to our bodies, or rather, we are fallen from our Union with God, and are gathered up into our selves, and become deprived of a sufficiency in separation from God; then it must needs be, that we being gone down into a lower state than that which we were made to, should find nothing but dissatisfaction and emptiness: here we are by nature, and hitherto we have brought our selves by forsaking God.

Now the great inquiry will be, what Remedy there is for this our woful condition; is there any way whereby we may be delivered from this misery? If there be, what way is it? These words which I have chosen to speak to, do contain the Answer to this Inquiry.

*Acquaint now thy self with him, and be at peace, thereby good shall come unto thee.* This is the counsel of one of Job's three friends to him in the time of his great affliction. You have heard of the affliction of Job, and how his three friends came to relieve him with their Counsel; but the Devil who had a Commission from God to try his utmost with Job, yet sparing his life, made use of his friends, who are to be a comfort in the hour



of adversity, to be a great means of his disquiet, so that he cries out of them, *Miserable comforters are ye all*, Chap. 16. 2. And the great way of their troubling him was, by misapplying, by making false application of true principles. In their Discourses there are many excellent Truths; yet by their hard construing, and ungrounded condemning of him, they by God are reprov'd, as not having spoken the thing that was right, Chap. 41. 7. yet in many things their counsel was suitable and seasonable, of which sort, the words in the Text may be accounted. In this Chapter *Eliphaz* had been inquiring into the cause of *Job's* great affliction, and holding this for an undeniable Principle, that the righteous God, being the great disposer of affliction, did bring this evil upon him because of his sin; he measured the greatness of his sins, by the greatness of afflictions; he made account, because Gods hand was gone forth in an extraordinary manner against *Job*, therefore there was some extraordinary guilt upon him, *vers.* 5. & 13. *And thou sayest, How doth God judge through the dark clouds?* Thus we have his apprehension of *Job*, as one under great affliction, because of his great sins; and the Text is *Eliphaz* his counsel to *Job*, under this character, and so is suitable advice to those that are under sickness, or great afflictions, and that are under the guilt of great sin.

*Acquaint thy self with him, and be at peace, thereby good shall come unto thee.* The words are a Doctrine for the soul under a sense of its lost condition, with a Promise very comfortable upon the embracing thereof.

The Doctrine is, *Acquaint thy self with him, and be at peace.*

**The Promise :** *Thereby good shall come unto thee.*  
 These words, *Be at peace*, may be referred either to the former, as an addition to the Doctrine, *Be at peace*; that is, keep your selves in a quiet submission to the hand of God; or to the latter, and so *be at peace*, is as much as, *peace shall be to thee*.

In the Doctrine we are to consider the *Act*, and *Object*.

The Act, *Acquaint*.

The Object is *God*.

## DOCTRINE.

So that the *Doctrine* is, *To enter into acquaintance with God*. This Proposition stands forth to the view of every eye, that it is the Duty of man to be *acquainted with God*.

Now the first thing that is before us to enquire after, is, What this *acquaintance with God* is.

Secondly, to evidence and clear it to be the Duty of man to *acquaint himself with God*. Acquaintance with God implies several things.

1. It signifies a full and determinate knowledge of this Truth, that there is a *God*, and so to know him, as to his Nature distinct from all other *beings*.

There is a three-fold knowledge of God.

1. *A Rational*.

2. *A Natural*.

3. *A Supernatural*.

First, there is a *Rational knowledge of God*, which is a clear discovery of an Almighty, All-sufficient Cause of all things, which is attained by a Reasonable discussing Power of the soul, which argueth from things that are visible and sensible

to an invisable and self-principled Cause of all things. Man found himself brought into the world furnished with an innumerable variety of Creatures, and none of these having power to make it self; we see likewise such an accurate order in every particular Creature; and in all the Creatures one with another, that we cannot but see clearly that there is a Supream Almighty Cause of all things, who hath by his power, brought forth all thing into being: who is likewise the most wise Agent, who by his unsearchable wisdom, hath curiously framed every Creature, and by his wonderful Counsel hath set them in such an order, that they all serve one another, till at length they all meet in man, as in the common center.

Secondly, there is a *Natural knowledge* of God, which is the inward touch, and mental sensation of a Supream Righteous Judge, to whose trial we feel our selves under an unavoidable bond, in doing *good* and *evil*. This is that which is commonly called *Conscience*: this a man finds in himself if at any time he have committed any secret sin whatsoever, which none in the world knows but himself: he feels it to be a pressure upon his spirit, as being under the examination of a power superior to himself. Now this is nothing else but a secret impression that God hath made of himself upon the minds of Men, by which man is bound to stand before the Tribunal of God. These two ways of knowing of God were very clear to man in his perfect state, but since the fall of man they are much weakened, and decayed. But,

Thirdly, There is a *supernatural* way where-

by vve come to knowv God vvhich hath repaired our loss by *Adams* sin, and that is by Gods extraordinary Revelation of himself in his holy Scriptures: by these vve may come to have a more clear distinct knowledge of God, both that he is, and vvhath he is. To these three vvays of letting in the knowledge of God into the soul, three mental Acts of the soul do answer,

First, A Rational Discourse, by vvhich vve find out God by the Creatures.

Secondly, An inward sensation, which feels God as iust in good and evil.

The Third mental Act is Faith vvhich for its Foundation hath the Word of God.

There is a Fourth vvay of knowing God vvhich is by experiment; vvhich is vvhen God manifests himself to his peculiar ones, and lets out the knowledge of himself to their Souls; as vvhen the Sun breaks forth vvith a bright shining in a cloudy day: but this belongeth rather to another head.

Thus you see the first thing imployed in this *acquaintance with God*, vvhich is the lowest.

Yet hovv many are there that have little *acquaintance with God* in these signs? May vve not come to many vvho profess they knowv God, and yet among all their thoughts, they have had fevv or none to satisfie themselves concerning him? Hovv gross are the apprehensions of some concerning God? Some men resist and stifle that *Natural knowledge* that they have of God, such as those, *Rom. 1. 20.* they did not like to retain God in their knowledge. and God gave them over to a Reprobate mind, or a mind void of judgment, as the vvord signifies. Others have lived all their



days upon the bounty and goodness of God, and yet have not been led by the streams to the Fountain, from which all hath flow'd. Others can busie themselves all their time in other things, and little inquire into the word of God, by which they may be led to the knowledge of him; *But woe to those on whom the fury of the Lord shall be poured out, because they know not God, Jer. 10. 23.*

Secondly, *Acquaintance with God*, imployes frequent access unto God. We do not usually reckon our selves acquainted with any person, by a bare knowledge that such a person there is; and that we are able to give some General Description of him; but when we say we are acquainted with any, it is understood that we have been in such a ones company, we have come to him, and been with him: such is our acquaintance to be with God.

Under this Head I shall speak, First, *Of that separation that is of the soul from God.*

Secondly, *Of the return of the soul to God.*

Thirdly, *Of the abiding of the soul with God.*

First, *Of the separation and distance of the soul from God.* That corrupted estate in which every man comes into the world, is a state of separation from God. This distance is not to be understood as a Physical Natural Distance, for so God is near to every one of us by his Omnipresence, & by his infinite Power, sustaining us in our being and actions. *Acts. 17. 27, 28. Though he be not far from every one of us; for in him we live, move, and have our being.* But this is to be understood,

First, *Of a moral separation from God.* There is a great strangeness between our souls and God: we reckon our selves to have little to do with him.

him, and to be very remotely concern'd in him, we reckon that God takes very little regard of us, we look upon God as far from us, and we think God looks upon us as at a great distance; we love not God, and think that God loves not us.

Secondly, this *separation* may be understood of a *Judicial Distance*, at which God hath set sinful man from himself. Man is kept out from God, as being unfit to approach to him in his sinfulness and impurities, and that is either in this life, in which condition every one is, *till he be made nigh by Christ, and set before the Father without sin in him: till they are born again of the Spirit, & justified, and sanctified by Christ*, Ephes. 2. 13. *Ye that sometimes were afar off, where made near by the blood of Christ*. Here this judicial separation is the execution of that terrible sentence; *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels*, Mat. 25. 41. Thus ye see the Distance at which man is from God, which is not Physical, but either Moral or Judicial.

Secondly, When we are thus separated from God, if we will be *acquainted* with him, there is required a returning to God. *Acquaintance* doth necessarily imply an Union: Now where there was a former *separation* and *distance*, there is required a motion to compliance, and a return either in both parties, or in one at least: so that before ever we can be *acquainted with God*, there must be a forsaking our former distance, the separation must be removed. Now God hath done what could be conceived, and beyond what could be expected towards the reducing of us, to an union with himself; whereas he might justly have thrust us away from him for ever, and never have

have given us liberty to come near him more, as being so filthy by sin, that his Holiness cannot endure us: yet he hath freely set open a door of hope for our return: he did not come thus nigh to Angels vwhen they fell, but they vvere turned avvay from him, and are bound in chains of darkness to the Judgment of the great day: it is impossible for them to return any more. And so it vvould have been for us, had not God made it possible by an act of Free Love; and he hath likewise revealed his vvillingness to receive us if vve return, yea, his earnest desire, *Turn ye, why will ye die?* Yea, his rejoycing in our return, as a Father rejoyceth to receive a prodigal Son that hath departed from him. But that God should go further, to close vvith us vvwhile vve retain our impurities, and remain at a distance from him, it is impossible, because of the unchangeableness and simplicity of his Nature, and because of the purity and exactness of his Holiness; it must therefore necessarily follow, that a yielding and return must be on our parts, or else there is no possibility of compliance between God and us, after that vve have forsaken him by sin. And this is most righteous and equal; for man did forsake God, God did not forsake man; man made the difference; man ran avvay from God: God followvs man as far as his Holiness and Unchangeable Nature vvill permit him; he calls to us to return, he is ready to meet and embrace us in the arms of his Love, and to receive us into acquaintance vvith himself, as the Father in the Parable met his prodigal Son, Luke 15. 20. *He saw him as far off, & had compassion on him, ran and fell upon his neck and kissed him.* Herein have vve shadowed



shadowed out to us the great readines of God to receive returning sinful man: but as the Prodigal Son must return to his Father, so man must return to God. Now it is sin that separates between us and God, and keeps good things from us, *Isa. 59. 2. Your iniquity hath separated between you and your God, and your sins have hid his face from you:* Therefore while we cleave to our sins, vve are separated from God: till vve are separated from our sins, vve cannot be united to God. That ye see our separation from God, and our necessity of returning to God, before there can be any acquaintance vvith him.

Thirdly, *To our acquaintance with God,* is required an abiding vvith God. We reckon not our selves acquainted vvith any person upon the first meeting, or when there hath passed but a vvord or two between us; but it is supposed to acquaintance, that vve have made a considerable stay vvith him; and have had frequent access to him, Thus it is between God and us: vve must not only come to him, but abide vvith him, or else vve shall never be acquainted vvith him, *Joh. 8. 23. If ye continue in my Word, then are ye my Disciples.* So I say, if you return to God, and continue vvith God, then shall ye be acquainted vvith him indeed. *Acquaintance,* signifies not a bare Act, but a State or Habit. Now this is the difference between an Act and a State; that an Act is passing and is gone; but a State signifies an abiding and continuance. There may be a drawing nigh to God, without abiding and continuing vvith God, upon some deep Conviction, or strange providence, or eminent danger; as it is said, *In their affliction, they will seek me early.*  
*affliction,* Yet

Yet they may soon forget and forsake God. This is but a seeming and practical approaching to God, a drawing nigh in appearance, when the heart is far from God: but that approaching to God which makes acquaintance with God, is abiding with him. Those that are acquainted with a spiritual life know these things what they are, and that they are the greatest realities in the world; they know that sometimes there is a greater nearness of their souls to God, they are sensible of the approaches of their heart to God; and of the withdrawing of their souls from God; they know what it is for the soul to feel the approaches of God, and his smiles fill their souls with unspeakable Comfort: And to feel God withdrawing from the soul, this clouds their joy, and makes them go mourning: They can tell you at such a time they were brought unto his Banqueting house, and his Banner over them was Love: They can tell you at such time Christ came into his Garden to eat his pleasant Fruits: at such a time they heard the voice of their Beloved, saying, *Open to me, my Sister, my Spouse, my Love, my Dove, my Undeiled.* And when the soul hath neglected this knock of Christ to open to him, that then he hath withdrawn: *I opened to my Beloved, but my Beloved had withdrawn himself and was gone.* These things are the experiences of a precious child of God, which I fear are little felt, and little known amongst us: but where these things are not, there is no acquaintance with God. For,

First, *They do know him.*

Secondly, *They draw nigh to him, they have near access to him.*

Thirdly

Thirdly, *They have intimate Converse with him.* This is another thing required to acquaintance. We are not said to be acquainted with any person, unless we have had intimate converse with him. We may be next Neighbours, and yet have no Acquaintance, unless our conversation hath been mutual. So, it is between God and us; there may be a nighness between the soul and God, and yet no Acquaintance between the soul and God. We are nigh to God, in our dependance upon him, we are near to God by his immediate providence and sustentation of us, and by his Omnipotence. There is a nearness to God by way of Dedication. As God set apart the Children of *Israel* to be a people near unto himself, so the visible Church of God is nearer to him then those that are not of the Church. There is a nearness of Dedication among us by Baptism. But all this may be without Acquaintance. There is therefore required to our Acquaintance with God, an intimate converse with God. We have great converse with those who are of the Family, or society with us, Now such is our acquaintance with God, as those who are of his Family. God is called the Father of the Families of all the earth: and the visible Church is reckoned as Gods Family; but in a great Family there may be little Acquaintance with those persons which be of remote employments: but to acquaintance with God there must be such a relation as implies familiar converse. This intimacy that the people of God have to him, is expressed by the nearest relations in Scripture. As *Abraham* is called *The Friend of God*, 2 Chron. 20. 7. *Jehoshaphat* prays unto God, and saith,

faith, *Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gave it to the seed of Abraham thy friend for ever ? And the Lord spake unto Moses face to face, as a man speaketh to his Friend, Exod. 33. 11. John 15. 15. Hence forth I call you not servants, but friends, for the servant knows not what his Lord doth ; but I have called you Friends, for all things that I have heard of my Father, I have made known unto you.* Now by *Friend* is commonly understood a state of converse and society one with another. And this intimacy is expressed likewise by the relation of Husband and Wife, *Isa. 54. 5. For thy Maker is thy Husband, Hos. 2. 7. Then shall she say, I will go and return to my Husband, for then was it better with me than now.* By *husband* there is meant *God*. And the whole Book of the *Canticles* is a relation of the mutual converse betwixt God & his people, betwixt Christ and his Church, under the relation of a *Bridegroom* and his *Spouse*. Now what converse more intimate than between Husband and Wife ? Such is that between a soul acquainted with God, and God, Again, this is shadowed out to us under the relation of a Father and his Children, 1 John 3. 1. *Behold, what manner of Love the father hath bestowed upon us, that we should be called his sons !* And the holy Spirit is given to be the Spirit of Adoption in the hearts of Gods people, *Rom, 8. 15, 16. Ye have received the spirit of Adoption, whereby ye cry, Abba, Father. The spirit himself beareth witness with our spirit, that we are the children of God.* What is signifi'd by this Relation but a nigh Union and intimate converse between the soul and God ? And this is necessary to our acquaintance with God, even intimate converse with



with God. By this I mean a nearness of employment, when the Objects of our employments are the same, then are we said to converse with God, when we are employed about those things wherein God is most. When there is, as it were, a mutual commerce and trading between the soul and God; man giving himself up to God, and God-giving himself out to man; man taking up the interest of God, and God undertaking for the interest of man; these & such like actings are the converse which the soul hath with God. I speak of things which the men of the world are not acquainted with; but those that are acquainted with God, know these things, and upon the mention of them, their hearts leap within them. As face answereth to face in a glass, so experience answereth these things. When this string is struck, their hearts do harmonize; as when a Lute-string is struck, the other strings of nighest concord with it move also. But these things are a mystery to the world, and they say as those of Christs word, *We know not what he saith.* And it is no wonder, for they are the actings of a Divine life, to which all are naturally dead, till they are raised to newness of life by the quickning of the spirit of God. But I proceed to shew what is meant by this acquaintance with God.

Fourthly, To this Acquaintance with God, there is required a mutual Communication. Where there is acquaintance between man and man, there hath been a mutual Interchange of conference and discourses. Thus when the soul is acquainted with God, there is an Interchange of conference between God and the soul. The soul openeth its wants, breaths out its complaint

plaints spreadeth its necessities before God ; God openeth the treasures of his love in his Son, the rich Myne of his precious Promises, and the secrets of his good Will to the soul. Thus *Psal.* 25. 15. *The secrets of the Lord is with them that fear him, and he will shew them his Covenant.* *Gen.* 18. 17. *The Lord saith, shall I hide from Abraham the thing that I do ?* Those that are friends and acquaintance, they will let out their thoughts and purposes one to another, and they gave out themselves mutually into communion one with another. Thus Christ knocks at the door of the soul, *Rev.* 3. 20. *Behold, I stand at the door and knock : if any man hear my voice and open the door, I will come in and sup with him, and he with me.* Here is Christ offering himself to the soul, and the soul is to entertain him : at another time the soul goes to God, and God entertains it ; God hath promised that he will open, *Mat.* 7. 28. *Knock and it shall be opened unto you ;* and to him that knocks it shall be opened. There are frequent actions among those that are acquainted : And by these are expressed to us the acquaintance of the soul with God.

Now the Communications that are between the soul and God, are exceeding transcending all communications that are between mens acquaintance. Men may communicate their thoughts, their estates, their assistance to one another ; but they cannot communicate their life, nor their nature, nor their likeness ; but such communications there are between God and the soul that is acquainted with him. All being is a communication from God the first being : nay, the several degrees of being, have several communications,

ons from God, some greater and some lesser, spiritual beings have a higher communication then natural; but Gods highest communications have been to man in that mystical Union of the Divine Nature to the Humane Nature in Christ, and next in the mystical Union of the Sons of God to Christ, and in him to the Father. Thus Christ is said to live in us, *Colos. 2. 20. I live, saith Paul; yet not I, but Christ liveth in me.* Thus Christ prays the Father for his Children, that they may be one, *as thou Father art in me, and I in thee; that they be one in us, Joh. 17, 21. & Joh. 1. 15, 16. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. He that dwelleth in love, dwelleth in God, 2 Pet. 1. 4. We are said to be partakers of the Divine Nature.* This expression implies high communication of God to man. Again, there are high acts of communication from man to God (for though God receives not from man, yet man is to act as giving out himself to God;) such as to give up the will to Gods will. As that of *Eli. It is the Lord let him do what seemeth him good.* And that of *David, 2 Sam. 15. 26. If he thus say, I have no delight in thee, behold, here am I, let him do with me as seemeth good unto him.*

Another act of high Communication of a mans self to God, is parting with present enjoyments for future hopes, in confidence of Gods promise. Thus the Spirit of God works in the children of God a readiness to forsake Father or Mother, and Brethren, and Sister, and life it self for the cause of God. Thus *John Baptist* was willing to become *Nothing*, that Christ might become *All*, to be cast down, that Christ might be lifted up, *Joh. 3. 13. He must encrease, but I must decrease.*



Thus *Abraham* gives his *Isaack* to dye when God calls for him. Thus *Moses* esteemed the reproach of Christ greater riches than the treasures of *Egypt*, Heb. 11. 26. *Paul* counted not his life dear for Christ, *Acts* 20. 24. These have been the actings of the souls of those that have been acquainted with God, and such workings as these are the feeling of a child of God.

I have shewed you four things which are requisite to acquaintance with God,

First, Knowledge of God.

Secondly, access to him.

Thirdly, Converse with him.

Fourthly, Communication to him, and from him.

Fifthly, There is likewise required to acquaintance, a loving compliance. Amongst men Acquaintance implies Affection. And so it is between God and man. Never any soul was acquainted with God, that did not love God; and such a soul is an enemy to God; therefore very few are acquainted with God; but all that are not acquainted with God, are enemies to God. If we should come to a person that is not acquainted with God, and say, Thou art an enemy to God; this would seem a heavy imputation: but I speak it freely, thou, whosoever thou art, that art not acquainted with God, thou art an enemy to God; for thou art still as thou we're born: but we are all enemies to God according to our corrupt nature, and abide enemies till we come to be acquainted with God. Love to God, and acquaintance with God go together, are heightened by one another. First, God lets into the soul by his Spirit a partial discovery of himself, and

by this with the working of his Spirit, he inclines the heart in love to him. Then on the first working of the soul towards God, he lets in a clear light, whereby he draweth the soul to a further degree of love. A clear place for this, *Ephes. 3. 18. And that being rooted and grounded in love, ye may be able to comprehend with all Saints, what is the length, and breadth, and depth and height, and to know the love of God which passeth all understanding: that ye might be filled with all the fulness of God.* The love of God fits the soul to comprehend the glorious discoveries of God; and the discoveries of God, doth heighten our love to God. Acquaintance with God, makes us like unto God as in *Job. 3. 2. We shall see him as we is.* And our likeness to God, as it makes us the delight of God, so it makes us delight in God; for the cause of Complacency and Love is a likeness between the Lover and Beloved. God doth not love us with a love of complacency, till we are like him, nor do we love God, till we are made like God. Now our beholding God, and being acquainted with him, is a great way to our being made like to God, *2 Cor. 3. 18. We all with open face, beholding as in a glass, the glory of the Lord, we changed into the same Image, from glory to glory, even as by the Spirit of the Lord.* Thus you see that love is likewise required to our acquaintance with God, without it no acquaintance. I have in the first part, spoken of the Nature of acquaintance with God in five particulars. There must be,

First, A Knowledge of God.

Secondly, Nigh access to God.

Thirdly, Familiar converse with God.

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Fourthly,

Fourthly, Mutual communication between us and God.

Fifthly, An affectionate love towards God.

The next thing should be to shew that man is to be acquainted with God; but we will first take a review of these things. We have taken these things into our understandings; now let us set our hearts to these things, for in these things is the life of Religion. If there be acquaintance with God, then gross wickedness drops off, as scales from an ulcerated body, when the constitution of the body is mended. In acquaintance with God will be your only true comfort in this life; and the perfection of it, is the very happiness of Heaven. Let us then behold, till our hearts earnestly desire, till our souls be drawn out after acquaintance with God. If God be to be known, to be approached unto, to be conversed with by me, will he communicate himself to me? and I myself to him. Oh that he would love me, that I might love him! Oh blessed are they that know him, as they are known of him! It is good for me to draw nigh to him. *A day in his Court is better than a thousand elsewhere. My soul longeth, ye fainteth for the Courts of the Lord. My heart and my flesh cryeth out for the living God.* Oh that I were received into converse with God, that I might hear his voyce, and see his countenance, for his voyce is sweet, and his countenance comely! Oh that I might communicate my self to God, and that he would give himself to me! Oh that I might love him! that I were sick of Love, that I might die in love! that I might lose my self in his Love, as a small drop in the unfathomless depth of his Love! that I might dwell

the eternal love of him? This is *acquaintance with God.*

*Acquaint now therefore thy self with God, and be at peace, so shall good come unto thee.* We now proceed to the next thing, which is to evidence it to be the duty of man, to acquaint himself with God. This then is that into which the whole Scripture runs, as into a common Channel. The Scriptures are a discovery of Gods proceedings with man under a double Covenant, and this is the great design of God in both Covenants. The first Covenant was, *That while man did remain in obedience to God, God would give man free and intimate acquaintance with himself.* But if man became disobedient, then he should be dispossessed of an interest in God, and of Communion with him; which was that death threatned upon the *eating the forbidden Fruit.* The death of the body is its being separated from the Soul, but the death of the Soul, is in separation from God. Now immediately upon *Adams* transgression, man becomes unacquainted with God; so that upon the hearing of the voice of the Lord, *they hid themselves from the presence of the Lord, among the trees of the garden.* What a woful case is man naturally in? He hath lost his acquaintance with God, and was in a way, never, never to recover it: upon Gods approach he flees. And such is the nature of all sin, it puts a man into a disposition to greater sins: Every departure from God inclines towards a greater. In the first Covenant this is the whole of it; it is both a command to keep nigh to God, and a promise of Gods being nigh to them, and a threatning of Gods putting them away far from him, man breaking the first



Covenant. The immediate effect of it was the sin of fleeing from God, quite contrary to that acquaintance. Instead of their former apprehensions of God, they seem to have forgotten his omnipresence : instead of peace with God, they have nothing but dread and torment in the thoughts of God ; instead of drawing nigh to God, they run away from him ; instead of converse with God, they choose never to have to do with him more ; instead of giving themselves up to God, they if it had been possible, would have hid themselves from God. Acquaintance with God is the sum of the first Covenant ; unacquaintance with God is the misery of the breach of the Covenant. This is likewise the great design and purpose of God in the second Covenant. The second Covenant, is this : When God beheld man in a miserable condition, by reason of the breach of the First Covenant, in the unsearchable riches of his goodness, according to the eternal purpose of his good Will towards Man, he made an agreement with his Son to send him amongst a generation of sinful Men, that if he would undertake to bring them back into acquaintance with the Father ; he was willing and ready to receive them again into acquaintance with him ; the Son being the express Image of his Fathers will, and person, hath the same good will to man with the Father, and is ready to close with his Fathers proposals ; and so enters into a Covenant with the Father to satisfy Divine Justice, and to take away Sin, and to take away the middle wall of Separation, to recover a chosen generation, and to bring them back again to God. Thus he became the head of another Covenant



nant between God and man. And as the first Covenant was made with *Adam* for him and his seed; So the second Covenant is made with *Jesus Christ* for him and his seed. Because that the first Covenant was broken in *Adam*, therefore the second Covenant was put into surer hands; into the hands of the Son, *the second Adam*, the Lord from heaven. Now I say, that the great design and purpose of this second Covenant is in reference to mans acquaintance with God, is clear. This is held forth to us in that parable of the lost sheep, *Luke 15 45. When the shepherd had lost one sheep, he leaves the flock and seeks for that which was lost.* So when man was lost by sin, *Jesus Christ* leaves all, to recover and fetch home that which was lost, *Were all gon astray like lost sheep, as David saith of himself, Psal. 119. Christ is come to seek & to save that which was lost, Luke 19. 10. and Ephes. 2. 13, 14. But now in Christ Jesus they who sometimes were afar-off, are made nigh by the blood of Christ; for he is our peace, who hath made both one.* In verse the tenth, is a description of our state without Christ, *being aliens from the Common wealth of Israel, being strangers from the Covenant of promise, and having no hope, and without God in the world.* This is a description of our unacquaintance with God. But Christ makes up the breach, and that by a double Act.

First, by Covenant with the Father, to make man fit for communion with him.

Secondly, His giving man assurance that the Father will receive him upon his return.

This then is the great design in all those glorious accomplishments of Christ; for this he left his Fathers bosome, that he might bring us into

acquaintance with the Father ; for this end did he who thought it no robbery to be equal with the Father, make himself of no reputation, and took upon him the *form of a Servant*, and was made in the *likeness of man* ; and being found in fashion of a man, he humbled himself, and became obedient unto death, *even the death of the Cross*, that he might bring man into a re-union with God ; for this end did Christ live a wearisome troublesome life among a company of Rebels and Enemies, as if a man should live among Toads and Serpents : So that he cryed out, as weary of any longer abiding with them, *Oh faithless generation ! How long shall I be with you ? How long shall I suffer you ?* For this did he make himself an *offering for sin*, that by taking away sin, he might bring men to God. This is the great purpose of Christ in all his offices. Ye have heard of the three Offices of the Mediator; that he is a *Priest*, a *Prophet* and a *King*. This is the end of the Priestly Office. The purpose of Christs offering up himself a Sacrifice, was by satisfying the justice of God, to make way for sinners return to God. This is the end of his prophetic Office, to lead men into knowledge and acquaintance with God. This is the end of his Kingly Office ; that governing them, and ruling their hearts by his Spirit, he might effectually bring men to God, to acquaintance with him. Now then, since this is the great design of God in his great dispensation towards man, to keep men in acquaintance with himself, and to reduce him when he had lost it, doth it not concern us to do our part for the bringing to pass this great work ? shall God lose his end in making us, and in setting man in the world

world every way furnished for his service? and shall God lose his end in sending his Son to receive us, when we had forsaken him? Shall Christ leave his Fathers bosom to bring us home to the Father, and shall we refuse to return? Shall he pour out his soul, an offering for sin, that he might make way for our access to God, *That we who were far off, might be made nigh by the blood of Christ?* and shall we frustrate all by our refusing to go to him? shall Christ come and offer us his help and direction to come to the Father, and shall we abide still strangers? Shall the Kings Son come into our Cottages to invite us to dwell with is Father at Court, and shall we shut the door upon him, esteeming our Cottages better than his Pallace.

Secondly, It is the duty of man to acquaint himself with God, because therein is the improvement of his highest excellency. Every one acknowledgeth an excellency in man, above all the rest of this lower world: Now what is this excellency of man? Is it not that he is made in a capacity of knowing God, and enjoying God, and having Communion with God? This is the height of his glory, Jer. 9. 23, 24. *Thus saith the Lord, let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor the rich man in his riches; but let him that glorieth glory in this, that he understands and knoweth me, that I am the Lord that exercise loving kindness, and righteousness in the earth, and judgment, for in these things I delight, saith the Lord.* Yee see here, wherein man is to glory, for which he may value himself as truly glorious. In his understanding and knowing of God, man standeth above the rest of the Creatures

tures, in that he is a rational intellectual Agent. This is part of the Image of God even knowledge, *Cor. 3. 15. which is renewed in knowledge after the Image of him that created him.* The nigher any thing resembleth God, the greater is the excellency of that thing; now in this we resemble God more than any other Creature, in that we are knowing, understanding Agents; and the highest improvement of this excellency of man is in the knowledge of God, and acquaintance with God, *Prov. 20. 27. The spirit of a man is called the candle of the Lord;* that is, it is a light set up in the soul, to direct the soul to a discovery of God. This is the highest improvement of our greatest excellency, and this is the excellency of man above other Creatures: this is that whereby one man excels another. Who are those whose names are as precious ointment poured forth? who are those which have obtained a good report? Are not they those who were most acquainted with God; *Enock* is said to walk with God; an expression which signifies intimate acquaintance with God; and therefore was *translated that he should not see death.* And *Noah*, whose family alone was preserved when God destroyed the old World by water, he was said to walk with God, *Gen. 6. 9.* Among all the sons of men he kept close to God; and God took care of him alone. *Abraham* who was the Father of the Faithful, he was called the *Friend of God.* *Moses* who was the Mediator of the old Covenant, he was said to *speake with God face to face, as a man speaketh to his friend.* I might make mention of many more, who were the excellent ones of the earth; because they did delight in God, and God delighted in them, *Mal. 3. 16, 17.*

*They*



They that feared the Lord, spake often one to another; and the Lord hearkned and heard: and the book of remembrance was written for them that fear the Lord, and that thought upon his name: And they shall be mine, saith the Lord of Hosts, in the day when I make up my jewels. Ye see how God accounts of those that are of his acquaintance, that met together and spake of God, and that thought upon his name; he reckons them amongst his jewels his peculiar Treasure: Such honour have all those that are acquainted with God. Ye see then the excellency of man above all the rest of the other Creatures. Now if man fail in this which is his highest excellency, he will become the vilest of Creatures. Every thing if it fail in its chiefest end and purpose, and highest excellency, becomes base and of no account: *If salt lose its savour (saith our Saviour) it is good for nothing.* If man have lost his acquaintance with God, he is henceforth good for nothing. The mind of man is his eye, by which he is to behold God; now if this eye be blind, if the light be darkness, how great is that darkness! The Jews in *Ezek 15. 1.* are likened to a Vine, which, if it be barren, is good for no use: Shall wood be taken thereof for any work? It is fit for nothing but to burn. So it is in man, his great use and excellency is his acquaintance with God: now if he fails in this, he is good for nothing. Verily, man is a base, vile, worthless thing without acquaintance with God. None are less esteemed among men, than they that want wisdom to converse among men. None are less esteemed before God, than they that know him not, that have not acquaintance with him, to converse



verse with him. Ye see wherein the excellency and worth of man consisteth, and that if there be a deformity, where ought to be our chiefest beauty, the whole is accounted as a deformed piece. It concerns us then to look that we keep our glory unspotted, our excellency in its due value; that we do not degrade our selves below what God hath placed us in. If we are not acquainted with God, our souls serve us to little purpose: it is causing the Soul [the Prince,] to go on foot, and to serve the body, which should be as a servant; it is to let the candle of the Lord burn out in waste.

Thirdly, Another enforcement of this duty of Acquaintance with God, is this. If we refuse acquaintance with God, it is a slighting the greatest of all the mercies that God bestowes. Favors are to be valued, either by their proper excellencies, or according to the good will of him that bestowes them: both these wayes this is to be accounted the greatest of mercies. In Gods giving us leave to be acquainted with him, he gives out himself to be known, to be loved, to be conversed with, to be enjoyed. What greater gift can God give than himself? God is the portion of his people, he is the greatest portion, the surest, the most suitable, and the only durable portion. Thus they that know him esteem of him. *Psal. 73. 26.*

*My flesh & my heart faileth, but God is the strength of my heart, and portion for ever, Psal. 16. 5, 6. The Lord is the portion of mine inheritance: the lines are fallen to me in a pleasant place, yea, I have a goodly heritage. Blessed are the people that are in such a case; yea, blessed are the people whose God is the Lord. No greater*

greater mercy can be bestowed upon any people, family, or person, than this, for God to dwell among them. If we value this mercy according to the excellency and worth of that which is bestowed, it is the greatest; if we value it according to the good will of him that gives it, it will appear likewise to be the greatest favour. The greatness of the good will of God in giving himself to be our acquaintance, is evident in the nature of the gift. A man may give his estate to them to whom his love is not very large; but he never gives himself but upon strong affection. God gives abundantly to all the works of his hands, he causeth the Sun to shine upon the evil, and upon the good; and the rain to descend upon the just and the unjust: But it cannot be conceived, that he should give himself to be a Portion, a Friend, Father, Husband, but in abundance of Love. Whosoever therefore shall refuse acquaintance with God, slighteth the greatest favour that ever God did bestow upon man. Now consider what a high charge this is; to abuse such a kindness from God, is an act of the greatest vileness. *David* was never so provoked, as when the King of *Ammon* abused his kindness in his Ambassadors, after his fathers death. And God is highly provoked when his greatest mercies, bestowed in the greatest love, are rejected, and cast away. What could God give more and better than himself? And how heavy will this imputation be! These are those that look upon God, as not worth being acquainted with. Let us therefore consider how we shall be able to stand to these Accusations. Shall we not be speechless, when these things shall be charged upon

upon us? Shall we not be confounded when we stand to the trial of him to whom we had offered these great indignities? How shall we escape if we neglect so great salvation, so great a mercy?

Fourthly, It concerns us to acquaint our selves with God, for without it we are in a necessity of sin, and misery.

1. The Soul unacquainted with God is in a necessity of sinning, *Ephes. 4. 14. Having their understanding darkned, alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts.* For want of acquaintance with God, every thought and imagination of their heart is evil continually, *Rom. 30. 10, 11. There is none righteous, no not one. There is none that understands, there is none that seeketh after God.* Not understanding, nor seeking after God, is the necessary cause that there is *none doth good.* The soul of man is an *Active being*, which is continually in motion; if it be not in motion to God and in God, it will be in motion from God. Hence it is that the prayer of the wicked is an abomination: that which goes for prayer, God abhors, because they are not acquainted with him, *Isa. 1. 3. The Ox knows his owner, and the Ass his Masters crib, but Israel doth not know me,* vers. 13. 14. To this, saith he, *your incense is abomination unto me, their new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even your solemn meetings.* Now the reason why there is a necessity of sin without acquaintance with God, is, because whatsoever is not done with a good heart, is not good, *Luk. 6. 45. The good man out of the good treasure of his heart bringeth forth good fruit,*  
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and an evil man out of the evil treasure of his heart bringeth forth evil fruit : for out of the abundance of the heart, the mouth speaketh. As an evil tree cannot bring forth good fruit, so an evil heart cannot bring forth a good action. Now without knowledge, the heart is not good. *Prov. 19. 2. That the soul be without knowledge is not good.* And there is no knowledge like the knowledge of God, And acquaintance with him, to make the heart good, *Hos. 4. 2. Because there is not truth, nor mercy, nor knowledge of God in the land ; therefore by swearing, and lying, and killing, and stealing, and committing adultery, they break out, &c.* Thus want of knowledge of God, and acquaintance with God, we may plainly see, is the necessary cause of sin. Now there is no greater evil on this side Hell, then that of a necessity of sinning, *2 Pet. 2. 14.* Those of which it is said *they cannot cease from sinning*, are called *curfed children*. He that chooseth any sin rather than affliction, doth it through the blindness of his mind. This is laid as a heavy accusation, *Job 39. 21. For this hast thou chosen rather than affliction.* To choose iniquity rather than affliction, is the greatest folly imaginable. It is one great part of the misery of Hell, that they never cease from sinning ; and this is the greatest misery on earth, our being so much under the power of sin. I appeal to any gracious soul that hath the feeling of the burden of sin ; what is it's great trouble and sorrow ? is it not because of sin ? What are his secret moans to God ? is it not the sence of corruption ? *Oh wretched man that I am, who shall deliver me from the body of this death, saith Paul, Rom. 7.* He had been complaining of the mass of corruption that did still press hard upon him, and in  
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the strong workings of his spirit against it, he calls it *The body of death*. It was as grievous to him as if he had been bound to a stinking rotten carcase. How wretched then is the state of every soul unacquainted with God? Who can do nothing but sin, because they want the right rule of action, a right pattern of imitation, a right principle for action, a right object for action, a right end for action, the only assistance of action. It concerns us then as we make any difference between good and evil, if we have any respect unto holiness and purity before sin and iniquity, to see to get acquaintance with God; because without acquaintance with God, we are in a woful necessity of sinning.

2. Without acquaintance with God, we are in a necessity of misery. Indeed sin is a great misery; and to be in a necessity of sinning, is part of the necessity of misery. But besides that, there is a necessity of misery of another kind. What is the great imployment of men unacquainted with God? Men labour in the very fire, and weary themselves for very vanity, *Habak. 2 13.* *This was the misery of men, because they know not God.* But in *vers 14.* there is a promise of better days, *When the earth shall be filled with the glory of the Lord, as the waters cover the sea.* Then, and not till then, will there be a deliverance from labouring in the fire when there is the knowledge of God. The reason of it is, because true satisfaction and peace cannot be, till our desires and enjoyments are a like; and this cannot be, till the soul is acquainted with God: For, nothing can fill up the desires of the soul but God. The soul of man is mighty spacious, so that it cannot be filled with the world;



world ; and while it feels an emptiness, it still cries out for more, and cannot be filled till it be filled with the fulness of God, *Ephes. 3. 19.* The prodigal son had nothing but husks to feed upon, when he was gon from his fathers house ; he would fain have filled his belly with the husks, but could not ; they were not food for the soul. When we are departed from God, we have nothing to feed on but the world, and we would fill our souls with the world, but cannot ; for it is not food for the soul. *Acquaintance* with God is the food of the soul, *Job 23. 12. I have esteemed the words of his mouth, more then my necessary food.* So that a soul that is not acquainted with God, is famished for want of food, *Psal. 42. 2. My soul thirsteth for God, for the living God. When shall I come and appear before God?* David was acquainted with God, but for want of an actual enjoyment, how doth he here breath out the trouble of his spirit ? *As the Hart panteth after the water-creeks, so panteth my soul after thee O God.* The soul is still panting. Some pant after the dust of the earth, *Amos 2. 7.* These were of the Serpents seed, whose curse from God was, *Dust shalt thou eat :* but the seed of Christ, they pant for God, and they that pant after God shall be filled with the fulness of God : but he that panteth after any thing besides God, will never find any fulness : he will feed as upon the dust of the Earth. And what can follow but dissatisfaction and misery ? *Acquaintance* with God is the only way to be freed from necessity of sin and misery.

Fifthly, *Acquaintance* with God is the duty of man, because God himself doth acquaint himself with man. Shall the King seek after acquaintance

with the meanest of his subjects, and he refuse acquaintance with his Sovereign? shall God acquaint himself with man, and shall not man acquaint himself with God! It is expected among men, that the inferiour should seek for acquaintance with the Superiour, and not the Superiour to the inferiour; but yet God out of his wonderful love hath sought first to man for acquaintance. Thus *Prov. 8. 31.* it is said concerning the Son of God, who is meant by *the Eternal Wisdom of the Father, that he rejoiced in the habitable parts of the earth, and his delight was with the sons of men.* If God thus delights in converse and acquaintance with the sons of men, how much more ought men to rejoyce in converse and acquaintance with God? *Isa. 65. 1.* God saith, *I am found of them that sought me not.* All men were departed from God, and not a man that did seek after God; there is none that understands or seeks after God, yet God is found of them. The good shepherd seeks his lost sheep, before the sheep sought him, *Cant. 5. 2.* When the soul is asleep, it hears the voice of its Beloved that knocks, saying, *Open to me my sister, my love, my Dove, my undefiled,* *Rev. 3. 20.* There Christ saith to the revolting Church, that he was ready to spew them out of his mouth, *Behold I stand at the door and knock: If any man will hear me, and open the door, I will come in and sup with him, and he with me,* *Psal. 68. 18.* *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, ye for the rebellious also that the Lord God might dwell among them.* Is it not becoming then that man should open when God knocks? He seeks to dwell among the rebellious; is it not fit that man should enter into acquaintance

acquaintance with God, when God doth thus acquaint himself with man? Thus I have opened to you the Nature of Acquaintance with God, and evidenced it to be the *Duty of Man*, to acquaint himself with God; let us now make some improvements of this Truth.

### USE I.

First, Is there to be an acquaintance between the soul and God? Let us then stand and wonder at the great condescension of God! This may surprise our souls with an extasie of admiration, that God should dwell with man; that the mighty *Jehova* should have such respect to the work of his hands, *Psal. 113. 5, 6. Who is like unto the Lord, who dwelleth on high, who humbled himself to behold the things that are in heaven, and in earth?* The Psalmist admired God, that he humbled himself to behold things that are in heaven; and how much more then is he to be admired that he humbled himself to acquaint himself with man? Let us then be filled with admiration, that God should take us so nigh unto himself. As *Psal. 84. What is man that thou art mindful of him! or the son of man that thou shouldst visit him!* And *Joh. 7. 17, 18. What is man that thou shouldst magnifie him! and that thou shouldst set thy heart upon him? and that thou shouldst visit him every Morning!* Man in the pride of his heart seeth no such great matter in it, but an humble soul is filled with astonishment. *Isa. 57. 15. Thus saith the high and lofty One, which inhabiteth Eternity, whose Name is Holy; I dwell in the high and holy place: with him also that is of a contrite & humble spirit, to revive the spirit of the*

*humble, and to revive the hearts of the contrite ones*  
 Oh saith the humble soul, will the Lord have respect unto such a vile worm as I am? will the Lord acquaint himself with such a sinful wretch as I am? Will the Lord open his Arms, his bosome his heart to me? shall such a loathsome creature as I find favour in his eyes? In *Ezek. 16. 15*. We have a relation of the wonderful condescension of God to man, who is there resembled to a wretched Infant cast out in the day of its birth in its blood, and filthiness, no eye pitying it; such loathsome creatures are we before God, and yet when he passed by, and saw us polluted in our blood, *he said unto us, live.* It is doubled, because of the strength of its nature, *it was the time of Love, vers. 8.* This was love indeed that God should take a filthy wretched thing, and spread his skirts over it, and cover its nakedness, and swear unto it, and enter into a covenant with it, and make it his; that is, that he should espouse this loathsome thing to himself, that he would be an husband to it; this is love unfathomable, love unconceiveable, self-principle love; this is the love of God to man; for God is love: Oh the depth of the riches of the bounty and goodness of God! How is his love wonderful, and his grace past finding out! How do you find and feel your hearts affected upon the report of these things? do you not see matter of admiration, and cause of wonder? Are you not, as it were, launched forth into an Ocean of goodness, where you can see no shore, nor feel no bottom? Ye may make a Judgment of your selves by the motions and affections that ye feel in your selves at the mention of this, For thus Christ judged of the Faith



of the Centurion, that said unto him, *Lord I am not worthy that thou shouldest come under my roof,* Mat. 8. 8. *When Jesus heard this, he marvelled, and said to them that followed him, I say unto you, I have not found so great faith, no not in Israel.* If then you feel not your souls mightily affected with this condescension of God; Say thus unto your souls, What aileth thee, O my soul, that thou art no more affected with the goodness of God; Art thou dead, that thou canst not feel? Or art thou blind, that thou canst not see thy self compassed about with astonishing goodness! Behold the King of glory descending from the habitation of his Majesty, and coming to visit thee; hearest not thou his voice, saying, *Open to me my sister: behold, I stand at the door and knock. Lift up your selves, O ye gates, and be ye lifted up ye everlasting doors, that the King of glory may come in.* Behold, O my soul, how he waits still while thou hast refused to open to him! O the wonder of his goodness! O the condescension of his Love, to visit me, to sue unto me, to wait upon me, to be acquainted with me! Thus work up your souls into an astonishment at the condescension of God.

## USE 2.

Secondly, Is there to be acquaintance between the soul and God? Then let us learn to make a right judgement of our own Excellency; let us judge of our selves as too high and noble to converse with this base and beggarly world. I am of a nobler Original, than to debase my self to such mean things; I am the off-spring of God, and shall I acquaint my self with earth? I am of



the family of God, and shall I converse with Satan? Is there bread enough in my Fathers house, and shall I perish for hunger? Lift up thy self, O my soul, shake off the intanglements of the flesh, break out of that bondage of the Devil, trample upon the glory of the world, and scorn to let out thy precious desires upon dung and dross; get the Moon under thy feet, cloath thy self with the Sun, put on the Son of Righteousness, come into the palace of God, and acquaint thy self with him; for this is thy glory, this is thy excellency. Ye precious one, who can call God Father, and the Son Brother, who have fellowship with the Father and the Son, who may have communion with the Holy Ghost? What do you lying among the Pots? What do you raking in Dunghils? What do you conversing with the World? Have a holy scorn of these things as below the dignity of your souls: know your worth, esteem of your selves, as of more value then all these lower Treasures. This is your glory and your excellency, that ye are of Gods acquaintance, that ye are Sons of God, Heirs of God, and joynts-Heirs with Christ, that ye understand and know God.

There are two things vvherein most men are mistaken.

First, In the Nature of Pride. Some look upon that only as Pride, vvhich manifesteth it self in costly Apparel, and bodily Ornaments, beyond the degree and rank of the person. Some look no further than the carriage of one man towards another. Novv favourably consider vvvith me, that the greatest Pride in the vvvorld is mans undue esteem of himself toward God; and this

is in the heart of every one by nature. Every one by nature doth lift up himself against God, goes about to dethrone God, and to crown himself: Every one takes counsel in his heart against the Lord, saying *Let us break his bands asunder, and cast his cords from us.* This is the voice of every one that dares willfully to sin. *We will not have God to rule over us.* Yet this is the working of the Pride of a man against God, to thrust God out of the Throne of his Majesty, and to set himself in. For what is Gods glory and respect among his creatures? Is it not this; that he being the *beginning*, and *Author of all*, should be likewise the *end of all*? And this is the very purpose of God in making of man, that having received himself from God, he should have what he might freely give up to God; so that all man is, and all that he hath, is to be offered to God, as the end and center of all. Now a sinning creature brings God under to serve him, to provide for him. Now though this Pride of man against God be not so much taken notice of, yet it is the very daring sin of the World. It is indeed to be wondered at, that ever creature did cast out the first thoughts of such an attempt. Now consider how far mans Pride is from his true Excellency in his Union with God. We are therefore to distinguish between that high esteem that man is to have of himself, and pride. For man to look upon himself as a *noble being*, and of rank above all the *natural world*, it is not Pride, for thus he is (being a Spiritual understanding Agent) in a capacity of being acquainted with God, of being united to God, and, as I may say, of exchanging himself with God.

Secondly. Another mistake of most men is, concerning their *Dignity* and *Excellency*, and in the rule and measure of their *Excellency*. Most measure their *Dignity* by the advantage which they have over others in this world; As some in their Power and Authority: some in their Friends and Relations; some in their Riches and Estates; some in their Wisdom and Faculties; some in their strength and Power. And what more universal evil is there then this, for every one into something or other to lift himself up in his own esteem, and in his thoughts to tread upon others, as something inferiour to himself? But men lie blinded in their own delusions, not considering what is the true Excellency of man; nor know the right rule by which mans worth is to be judged of. The way for us to judge rightly concerning our selves, is to see how we stand towards God. God is the perfection of excellency; and the nigher we are to God, the greater is our excellency. This is the greatness of a Nation, to be nigh to God; *Deut. 4. 7. What Nation is there so great which hath God so nigh unto them?* And *Amos 8. 7. God is called the Excellency of Jacob.* God sweareth not by any thing below himself; therefore God is here meant, *Isa. 60 19. God is called the Glory of his people. The Lord shall be to thee an everlasting light, and thy God thy glory.* Now God is the glory of those that are acquainted with him.

First, By vertue of the Relation wherein God stands towards them. An intimate Relation to those that are persons of Dignity, and Worth, doth communicate Worth and Dignity to those who are so related to them. As the son of a mean man

is not so highly valued and esteemed as the son of a Prince. *David* reckoned it to be a great thing to be Son-in-law to a King, *1 Sam.* 18. 8. *Who am I, and what is my life, or my fathers Family in Israel, that I should be son-in law to the King?* Thus are we to reckon it our Dignity and Excellency to be in nigh relation to God, to be sons of God, to be heirs of God, and to be the friends of God; what greater honor then this to be in such a nigh relation to the God of Glory? Now the Excellency that we have from this Relation, ariseth from the excellency of that act which is the Foundation of this Relation, and that is our being born of God, as we are Sons, *Joh* 1. 12, 13. God marrying us to himself as he is our husband, *Jer.* 3. *Turn, O back-sliding Children, saith the Lord, for I am married unto you.* God takes us into fellowship and communion, and acquaintance with himself, as he makes us his friends, and his acquaintance. This act of God doth instamp a Worth and Excellency upon man, as the impression of the Kings Seal upon Wax; and makes it of value, *Rev.* 22, 4. It is here spoken as the glory of the servants of God, *Those that follow the Lamb, they shall see his face, and his Name shall be in their foreheads;* that is, God hath chosen, and, as it were marked them out for his own: and this marking them, and owning them, it sets a high Dignity upon them, such as secures them from the Curse that is to be upon all besides, as *Revel.* 9. 4. They are commanded to hurt none *but these who have not the seal of God on their foreheads.* This Relation of the soul to God, gives the soul an excellency, as it doth interest the soul in the glory and excellency of God himself; they are Gods, and God is theirs, *2 Cor.* 6. 16. *I will*



*will dwell in them, and walk with them, and I will be their God, and they shall be my people, vers. 17.* He argues from the dignity of this relation, that they should count themselves too good to converse with the world; *Wherefore come out from among them, and be ye separated, saith the Lord, and touch no unclean thing: and I will receive you, and be a father to you, and you shall be my sons and daughters, saith the Lord.* Thus you see the dignity that is upon the soul by its acquaintance with God. Our relation to God in our acquaintance with him, doth ennoble us, lift us above the world, make us that we are too good for the company of those that are not acquainted with God. It is then no pride in us thus to esteem of our selves, to have high thoughts of our selves, because of that acquaintance which our souls are to have with God. It is pride for to think too highly of our selves: but it is sobriety to think of our selves according to that acquaintance which we have with God, *Rom. 12. 3. I say through the grace of God given to me, to every one that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith.* Here the Apostle commands them to measure the esteem which they have of themselves, by the measure of faith which they have from God; because by faith they come to be valued excellent in the eye of God. So likewise we are to measure our esteem which we have of our selves, by the measure of our acquaintance which we have with God! because by acquaintance with him, we come to be truly excellent. And while we do thus, we shall not think more highly of our selves than we ought to think: for while



vvhile vve account our selves excellent because of our acquaintance vvith God, vve in lifting up our selves magnifie God; and vvhile vve thus glory, vve glory in the Lord, 1 Cor. 1. 31. But novv herein vve are to bevware of tvvo things.

First, That vve distinguish carefully betveen our capacity of being acquainted vvith God, and our being actually acquainted vvith him: for our capacity, or being so as that vve may be acquainted vvith God, is of no vvorth, unless vve be actually acquainted vvith him. We are in a remote capacity naturally as men, and vve are in a more nigh capacity by the mercy and covenant of God; but this adds no true worth to the soul vvithout the actual acquaintance of the soul vvith God. Yea, man is the vvorse for this, if he be vvithout the other; for if man being made fit for enjoyment of God, and communion vvith him, and never attain to an enjoyment of him, he becomes more vile then those things vvwhose nature is inferiour, if they attain to the perfection of that nature. And it is like to fare vvorse vvith man, if he fall short of the glory of God, because he vvas capable of the glory of God, than vvith beasts vvwhich are not capable of it. And again, in regard of that more nigh capacity vvherein vve are by Jesus Christ of acquaintance vvith God, if vve are not really acquainted vvith God, vve shall thereby not only have no addition of excellency, but thereby vve shall be more vile and miserable: and therefore those vvwho through the mercy of God have been in the visible Church, and have heard of the good vvill of God to man through Christ, and knowv that God is ready to entertain them into acquaintance vvith himself; if they shall fall short

short of this, their condemnation will be greater than that of those who never heard of Gods invitation, and his grace in Jesus Christ. If we therefore shall glory in our capacity of being of the acquaintance of God, and neglect to be really acquainted with him, we do but as the Jews of old, who cried out, *The temple of the Lord are these*, Jer. 7. 4. And the nigher we are to God, if we do not come to a thorow closure with him, the nigher we are to the stroak of his Wrath: as the nigher any is to Musket-shot, the greater will the force of it be upon him. Distinguish therefore between our capacity of being acquainted with God, and our actual acquaintance with him.

Secondly, we must beware lest in our esteem of our selves, we lay the foundation of our glory in our selves. There is that in every ones corrupt nature which doth provoke him to it: so that I dare boldly say, that there is not a man in his corrupt natural state, who doth not some way or other lift up himself in his own esteem for something of his own. And we are apt to make every spiritual excellency to be matter for pride and self-conceitedness. We do not sufficiently eye God as the Fountain, the Author, the Foundation, the Rule and Pattern of all our Excellency. Such is the way wherein God receiveth man to acquaintance with himself, that he might hide pride from his eyes, and that no flesh might glory in his presence, 1 Cor. 1. 29. If we therefore lay the foundation of our glory in our selves, and please our selves in the sparks that we have kindled, we shall glory in our shame, and lie down in sorrow. This high esteem which we are to have of

our selves, because of our acquaintance with God, it doth not at all contradict that precious grace of humility, but they rather help forward one another; for the more any esteems of himself, because of that relation which he hath to God, the less is the esteem of himself, because of any thing of his own; the more we make God the matter of our glory, the less do we glory in our selves. The more we apprehend of our Excellency, being from God, the less account do we make of all other seeming Excellencies. When the light of the Sun ariseth, then all Star-light disappears.

First, All Dignity we have, seems to arise from that relation which we have to God in acquaintance with him.

Secondly, By acquaintance with God, we come to have an absolute positive Dignity which is real in our persons, yet still depending upon God: As by our union with Christ we come to have a righteousness imputed, which is our justification, and a righteousness likewise inherent, which is our sanctification; so by our acquaintance with God, we have a dignity, as it were, imputed by our relation to God, and a dignity real, which is that excellency whereby we are made absolutely better. By acquaintance with God we come to be like God; and the Image of God in us, is the greatest excellency that we are capable of. When *Moses* had been forty days in the Mount with God, his face did shine with such a brightness, that the people could not behold him: so those that converse with God, they retain a luster, which shines in their converse with men. The Image or picture of any worthy person, is steemed

ed by them that esteem the person, and this esteem of it, is from a relation which it hath to that person; but now the children of any person whom we love, being a lively image of their fathers person, have another value upon them, having not only a relation worthy, because of their resemblance in the outward lineament, but a real participation of nature and disposition, which they receive from their father: So there is an excellency in those that are acquainted with God, not only as being in Relation to him; but as receiving, and being partakers of the Divine Nature. As Children learn to pronounce their words according to the pronounciation of the Mother, or Nurse, with whom they converse, (as every one is apt to be formed unto the manner and disposition of the company wherein they most usually are); thus those who converse with God, they become in some measure like unto God; and this is positive personal excellency which those have which converse with God. Thus the Apostle *John* urgeth concerning that perfection of glory and excellency, which hereafter is to be upon those that are the Sons of God. *But it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.* In Heaven we shall be like God, because we shall see God; and on earth those that converse with God, shall in some measure be like God according to their measure of acquaintance with him. And so *Paul* argues concerning this present life, *2 Cor. 3. 18. But we all with open face beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of*

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*the Lord.* Here we see clearly that beholding the glory of the Lord, doth change into the same image of God, and likewise that this image of God only is the glory of man; for that is meant by, *From glory to glory*: that is, from one degree of glorious similitude, to another degree of glorious resemblance and likeness to God. Thus ye have seen that the excellency of man consisteth in his acquaintance with God; and that by the vertue of his relation to God, he hath an imputed excellency; and an excellency by his propriety in God, in whom is all excellency: and that by his converse with God, and acquaintance with him, he becomes really like God, which is his inherent excellency. Let us then reckon of our selves as those who have their Dignity and Excellency from God, and in this let us glory. That we know God, and are acquainted with God. This is the *Second Use* of this Proposition.

## USE 3.

Thirdly, If man ought to be acquainted with God, then let us all enquire into our selves; whether we are acquainted with him or no. Let us every one turn into our own bosoms, and ask our selves this question; Thou hast heard, O my soul, that which is thy great Duty, that which is the very end of thy Creation, and thy Redemption, and that the highest perfection of thy noblest faculty consists in knowing God, and being acquainted with him, which contains a high union to him, and intimate converse with him, and mutual communion to God, and from  
God



God, and radicated unmoveable love to God : these are excellent things O my soul, what is thy case? Art thou one of those precious ones, which converfest oft with God, and talk oft of God, whom he will make up with his Jewels? Or art thou one of those wretched Creatures, who are alienated from the life of God, by reason of the ignorance that is in thee? Or art thou one of those who having been sometimes afar off, art now made nigh to God by the blood of Christ, and so art lead into fellowship and communion vvith the Father and the Son by the Spirit? Or art thou one of those vvho looks upon God afar off, and upon vvhom God looks afar off? I beseech you every one of you deal seriously and accurately with your selves in this inquiry, for it is most certain, that most men in the vvorld, yea in the visible Church, are not acquainted vvith God. Thus it hath been in all generations from the beginning of the vvorld, and thus it is at this day: the people of God have been like a little flock of sheep, vvwhile the rest are like locusts, covering the vvhole face of the earth. The people of God have still complained that they are but as the gleanings of the vintage, and as two or three Olive-berries in the top of the utmost branches, vvhen the rest have been gathered. The visible Church of God, in respect of the rest of the vvorld, how small a part is it! In the visible Church, how few live up to their Religion, by any considerable profession! How little difference is there between most among us, and Heathens! And of those that profess, and lay claim to something beyond others among vvhom they live, how many betray their Profession by their

their vicked Practise and vworldly Conversation? So that vvhen vve have made Enquiry, there vvill remain very few of those that are really Acquainted vvith God; it concerns us then to be very diligent in Inquiry, what is our Case how we stand towards God.

Secondly, I shall be the more earnest in pressing you upon a diligent search into what Acquaintance you have gotten with God; because, I know that those that have least Acquaintance with God, are most apt to neglect this Enquiry. It may be a tender soul that hath been much with God, will be ready upon the first hint to enter into the secrets of his own Heart, to look over his evidences, to call to mind, when have I drawn nigh to God? When have I Conversed with God? When have I Communion with God? Hath my Life been a walking with God? Have I dwelt with God, and made my abode with him? Thus the Soul that makes high account of its acquaintance with God, will be trying and examining in self; and it may be upon its more awakened signs of its sometimes departing from *God*, or feeling some present strangeness, it will be apt to conclude of it self, surely I am none of those precious ones, whose life is a converse with *God*. But the common generation of the World. Oh how hardly will they be brought to ask themselves this question, whether they are of the acquaintance of God or no! How often have they been urged with a great and vehement affection upon tryal, how their souls stand towards *God*? and hitherto they have neglected it. Many are inconsiderate as to think what is spoken is nothing to them: they come and sit in the Congregation,

gregation, but their hearts are out of reach, out of the shot of the Word; so they go away, and the word to them is, as if it had not been. Many are so light and vain, and frothy in their spirits, as that the streams vwill almost as soon return to their Fountain, as they vwill be perswaded to turn in and enquire into their own Souls. In all Naturally there is an aversness to come to the Light, that their Works and Hearts may be Manifested. If I should come to you one by one, and beseech you vwith the greatest earnestness, wherevwith I vvhereable, vvhen you go from the Congregation to take Opportunity to go in Secret, and enter upon Tryal vvith your Hearts, and ask yourselves throughly this Question, and let them not alone till you have a clear determinate Answer, vvwhether you are in a State of Acquaintance vvith God; I fear you vvould go, one to his Pleasures, another to this Vanity, and another to his Covetousness, and almost all of you neglect this Word of so great Concernment. Let me therefore urge you vvith all earnestness, that you vvill not account it a small matter, vvwhether you be acquainted vvith God or not; and so neglect this Trial of your selves: But bring your Hearts up roundly to the Examination, yeild not to their unreasonable vvithdrawings, force them to answer. If you make any account of the Charge of God, if you make any account of the Excellency of Man, if you vvould not lose the highest Priviledge of the Creature, if you have any esteem of the Life of Heaven, know your selves in this, vvwhether you are in a State of Acquaintance vvith God, and be serious and diligent in this Enquiry.

Thirdly, Because men are so exceeding apt

be mistaken, and to misapprehend concerning themselves, that they are in a state of acquaintance with God, while they are meer strangers unto him; such as those whom our Saviour speaks of, *Matth. 7. 22, 23. Many will say to me in that day, Lord, Lord, have we not Propheesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful works?* and then he will profess unto them *I never knew you; depart from me ye workers of iniquity.* They take it for granted, that because of such priviledges, and gifts, & common graces which they had, therefore they were well acquainted with Christ; but our Saviour answereth, *I never knew you;* that is, I never had any acquaintance with you. Such are those who are resembled to us by five foolish Virgins, *Matth. 25. 11.* The five foolish Virgins come when the door is shut, and say, *Lord, Lord, open unto us;* but he answereth, *Verily I say unto you, I know you not;* That is, never had acquaintance with you: You never knew me in the time of your life, and I will not know you now: You were ashamed to own me before Men, and I will be ashamed to own you before my Father. Men are so apt to be mistaken in Judgment of themselves, that they think themselves Rich and entreating with goods, and to have need of nothing, when they are wretched, miserable, and poor, and blind, and naked. And this made *David, Psal. 139. 24.* to cry out after he had been trying himself, *Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.* This unaptness in us to make a right judgment of our selves in our relation to God, ariseth;



First, From that deep Root of self-love that is in us by Nature, whereby we are apt to apprehend well of our selves, and please our selves with a good conceit of our selves, though we are never so bad. And such is the nature of this affection, that it blinds our eyes, and prejudiceth the mind, that it cannot make a right judgment. As affection in some Parents to their Children, makes them reckon that which is a blemish, to be a beauty in their Children; so doth inordinate self-love work in men, in the judgment of themselves. Men when they judge themselves, they look into a flattering glass which presents them in greater beauty than that which is their own.

Secondly, vve judge amiss of our selves, because vve take not a right Rule for our judgments, as those whom *Paul* speaks, *2 Corinthians 10. 12. Some commend themselves, but they measure themselves by themselves, and comparing themselves with themselves are not wise.* If we take our selves to be the Rule and Measure, then we cannot discern our own crookedness and irregularness.

Thirdly, We judge amiss of our selves, because of the deceitfulness of our hearts. *The heart of man is deceitful above all things, and desperately wicked; who can know it? Jer. 17. 9. Gross wickedness is apparent to the Pur-blind Eye;* but where there is an abstaining from gross outward Sins, there are special workings of Corruption, such as pride, self-love, distrust of God, and love of the World; any of which shut up the Soul against God, as with Bolts and Bars; and these lying inward are not discerned. Other Accounts may be given of the unaptness to make a due judgment of our selves: It concerns us therefore



to be exact in our tryal, and trust not to a sudden answer; for we are ready to make a short work of it, and to save our selves the labour, and to sit down with charitable thoughts of our selves. Whatsoever answer therefore our hearts give us, let us see cleared, and have such reason for it, that we may know how to proceed with our selves, upon a right judgment of our selves. The chief work of trial in this particular acquaintance with God, will be from those particulars wherein I opened the nature of the souls acquaintance with God. Let us therefore take those Heads, and our own Experience of our selves, and by a rational deduction, let us find out our own estate.

As thus, Those that are acquainted with God are brought nigh to God. Whereas sometimes there was a strangeness and remoteness, a vast separation, now the partition is taken out of the way, and I am made one in Christ. I have took God to be my portion, and my Father; I have been a Prodigal, and have departed from him; but I finding my self lost and undone, and that nothing could satisfie my soul in the world, therefore I resolved I would return to my Fathers house, and try if he would receive me again into his Family; and so I have done. I have cast off my old converse with the world, and with corruption; I have broken my league with Hell, and have entered into a covenant with the Father, through his Son Jesus Christ; therefore I may comfortably conclude that I am now in a state of acquaintance with God.

But if in the enquiry into my self I find not these things, if I find that now I am as in former

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dayes ; I have felt no such change in my self, and that all things are with me as they were of old, I never was sensible of any loss in my self ; I never knew what strangeness and nighness to God meant ; I never understood what Union with God, and distance from God, was ; this signifies ill, it is a symptome of a bad state ; of a state of unacquaintance with God.

2. So again, for our converse with God. He that is acquainted with God, he hath had his converse with God, he hath dwelt with God, and God with him ; he hath supped with Christ, and Christ with him ; his great business and employment hath been nigh God, in those things wherein is most of God. If I find my soul much conversing with God, oft sending out breathings to Heaven, oft casting my eye towards God, if I find the great work of my mind to be with God, my great business lies in Heaven, my treasure is laid up there, and my thoughts, and desires, and joys, and delights, and meditations are there ; I may comfortably conclude that I am in some measure acquainted with God. But if in the inquiry into my self, I find that I have my whole converse with the world, that I can afford no time for Prayer to God in my family, and in secret ; if I find all the day long my cares, and desires, and thoughts, run out most naturally, and fully without controule towards the things of the world, or that I will mind my self in a natural carnal way, and mind not the things of God ; this signifies to me my unacquaintance with God, and it will be an ungrounded presumption in me to reckon of my self any other then a stranger to him.

3. So for communion and fellowship, which

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is in acquaintance. Those that are intimately acquainted, their communion in the way of discourse is very frequent, in making known their thoughts and apprehensions, their fears and wants; their minds are open one to another, and that which is the propriety of one, is by their acquaintance communicated to the use of both. If then I can find in reviewing the workings of my soul, that there hath been this sight of Heaven, this Spiritual Communion between my soul and *God*; that my heart hath been open to *God*; that I have gone to *God* when my heart hath been burdened with sorrow, I have discharged it into the bosom of *God*, as into the bosom of a friend; that in my doubts I have betaken my self to him, expecting comfort from him; that upon hearing his voice I have opened to him, and upon my opening he hath come in with smiles of love, and given me tokens of his savour; these things signify a state of acquaintance with *God*: but if I know not what it is to have given up my soul to *God*, to be his, and to have taken *God* to be mine, if I have had experience of receiving nothing else from *God*, but a partaking of the things of the world: if I have not been wont to communicate the workings of my mind to *God*, it betokeneth my unacquaintance with *God*.

4. And again, for that friendly working of love and affection in the soul towards *God*. Those that are in a state of acquaintance are supposed to comply with each other in kindness, and love, and good will, and affection. If then I can upon search into my self, find that *God* hath the highest room in my affections, that my heart is his, that his love is prevailing with me, above the

love of all things besides, & that I love those that are his beloved for his sake, then I have in me a sign of regal acquaintance with God; for love is the very quintessence of acquaintance: but if in the search into the workings of my mind I can find no such friendly compliance, but that God was still thwarting and crossing my designs, that I should find my self better content if there were no God, and that those workings of my mind that are about God are sower, harsh, and tearing upon my Spirit; then it is to be feared, that I have no acquaintance with God.

And hast thou made an impartial inquiry into thy state? And how stand things between thy Soul and God? Art thou acquainted with him, or art thou not? Consider seriously O sinners, that this is one of the weightiest questions in the world; and if this question were but well resolved, it would put an end to a thousand other questions. He that can say of *God* and *Christ*, this is my beloved, and this is my friend, he need not very solicitously ask what news? He hath heard good news from Heaven, which will easily balance all, come what will come, he need not much pass, as long as there stands that one Text in the Bible, *That all shall work together for good to them that love God.* He hath no cause to go a begging to the world; and to say, *who will shew me any good?* As long as the Lord hath shined upon him with the light of his countenance, He need not complain, what shall I do: I have lost this or that dear friend; when he hath found him, who can make up all with one look whom he can never lose. In a word, he need not ask how shall I do to live? And what

what shall I eat, and what shall I drink, and  
 wherewithall shall I be cloathed, so long as he  
 knows that he hath a noble friend, who will  
 ease him of all his care, and never see him want?  
 Well then, hast thou answered this great que-  
 stion or not? Or wilt thou do by thy consci-  
 ence, as *Felix*, put it off, and say, thou wilt hear  
 of these matters, at some more convenient sea-  
 son; and I wonder when that more convenient  
 season will be; And why not now, I pray?  
 What season more fit than the Present? I am  
 sure God saith, *Now is the acceptable time*; and  
 do you know better than he? What hast thou  
 to do that is more necessary? Speak out I  
 pray, is the following of thy pleasures? Is the  
 serving of Satan? Is the damning of thy Soul,  
 more necessary than the saving of it? Is the life  
 and death of a Soul nothing? Are everlasting  
 glory and misery small matters? Is the love or  
 hatred of thy God so inconsiderable a thing?  
 Awake O sinner, what meanest thou? Arise  
 speedily, and look about thee man. Consider  
 seriously as thou valuest thy Soul, what best  
 becomes a sinner in thy condition: What an-  
 swer shall I return to my Master? Are not these  
 things worth the thinking of? Shall I say for all  
 this, that thou art not at leisure to look after an  
 interest in his favour, or any thing that tends to  
 it? Shall I tell him that thou hast something of  
 greater weight, and higher Importance to trou-  
 ble your head with? And do you in sober sad-  
 ness think so? For you make account, *that ex-  
 cuse is sufficient*? I pray then make use of it your  
 self (for I dare not.) When God shall come  
 to ask you, why you did no more vigorously  
 mind



mind the getting acquaintance with himself, tell him then if you think that answer will serve your turn, that you were not at leisure, you had such urgent occasions which took up the whole of your time, such and such a friend you had, who sent for you to the Tavern, and you could not possibly come when he invited you, tell him if you believe that plea will hold water, that you would have been glad to have come upon his invitation, but that you were taken up with such good old friends, the World, the Flesh, and the Devil. How do you think such an answer will be taken? You may think to put us off with such kind of reasons as this: but do you hope by this answer to satisfy your Judge? Believe it sooner, God will not thus be put off. Wherefore I do again with all the earnestness I can for my soul renew my suit to thee, that thou wouldst act like a man in his wits; make some serious inquiry into the state and condition of thy soul. And consider for the Lords sake again and again, before you send me away thus, what errand I come to you on: It is to treat with you about a rich match for thy poor undone soul: therefore consider well what you do before you make light of this business, and know when you are well offered; believe it, God will not long send after you in this manner, and you are not like every day to have such proffers; Divine Patience and Goodness will not always plead at this rate with you; God will ere long say, let them alone: the Lord will ere long speak to scornful sinners in such language that will make their ears to tingle; he will despise and slight as well as they, and who is like to have the worst of it at last

I leave

I leave to any rational man to judge? The time is coming, when your ungodly hearts shall ake, to see him whom you shall have had for your husband; when you shall have him for your Judge, whom you might have had for your Advocate. And though we could not get you to be willing to be acquainted with him, no, not so much as to have any serious thoughts about it, or to make any enquiry after him to inform your self concerning him; yet you shall have him for your enemy whether you will or no. But O let us not part thus! let me, a man like thy self, reason the case a little more with thee; come tell me poor ignorant creature, thou that still standest demurring, and sayst, Shall I, shall I? what evil is there in thy God, that thou shouldest be thus hardly brought, so much as to discourse this business with thy own soul? What is the reason that thou scarce thinkest it worth the while to trouble thy head about any thing that doth concern your interest in his love? Thou that mindest his love so little, tell me what dost thou think had become of thee long before this, if God had regarded thee as little as thou dost him? What wouldest thou have done, had the Lord said to any Disease, the least of his Messengers, fetch that Rebel before me, that values not my favour; he shall know what my anger is, seeing he will not prize my love. O what a lamentable case hadst thou been in, had God but done by thee as thou hast by him? *Acquaintance with God!* methinks sinful man should stand and wonder at such a word; methinks he should be even surprized with an extasie of admiration; and say, and will God indeed be acquainted with such

such a Worm, such a dead Dog, such a Rebel as I? Lord, what is man that thou art mindful of him, or the Son of Man that thou shouldest make such an offer to him? One would think thou shouldst no more dispute the matter then *Ester* did, when that great Monarch made her his Queen. Were it but in sensible things, that nothing near such an offer were made ( which is impossible ) man would think the very questioning in such a case a strange Folly. One would think that every one of Gods Enemies that have been in open Rebellion against him, and are utterly unable to make their part good against him, when they hear of such Terms of Mercy from their Prince, who hath all their lives in their hand, should rejoyce at this News, and say, *How beautiful are the feet of them which bring such Tidings?* How did *Benhadad* look, when instead of a Halter he had a Coach? When instead of Rebel, he heard Brother? Whatever we may think of these things, *David* thought it high time for him to bid such a Messenger welcome, and to open his heart for the receiving his God: Hear what he saith to his own heart and others, *Psal. 24. Lift up your heads, O ye Gates, and be ye lifted up ye everlasting Doors, that the King of Glory may come in.* And because the door of mens hearts is lock'd, and barr'd, and bolted, and men are in a deep sleep, and will not hear the knocking that is at the Gate, though it be loud, though it be a King: Therefore *David* knocks again, *Lift up your Heads, O ye Gates, and be ye lifted up ye everlasting Doors:* Why, what haste, saith the sinner? What haste? Why, here's the King at your Gates; and that not an ordinary King neither, he is a glorious King that will honour you

so far, if you open quickly, as to lodge within, to  
 take up his abode in your House, to dwell with  
 you; but the Soul for all this doth not yet open,  
 but stands still questioning, as if it were an Ene-  
 my, rather than a friend that stood there, and ask,  
 who is the *King of Glory*? Who? He answers a-  
 gain, *It is the Lord of Hosts*; He, that if you will  
 not open quickly and thankfully to, can easily pull  
 your House down about your Ears; He is the  
 Lord of Hosts, that King who hath a mighty Ar-  
 my always at his command, who stands ready for  
 their Commission, and then you should soon know  
 who it is you might have had for your Friend;  
*Lift up therefore your Heads, O ye Gates*; Open  
 quickly, ye that had rather have God for your  
 Friend then for your Enemy. Oh why should not  
 the Soul of every Sinner cry out, Lord, the Door  
 is locked, and thou hast the Key, I have been try-  
 ing what I can do, but the Wards are so rusty that  
 I cannot possibly turn the Key: But Lord throw  
 the Door off the Hinges, any thing in the world,  
 so thou wilt but come in and dwell here: Come,  
 O mighty God, break through Doors of Iron,  
 and Bars of Brass, and make way for thy self by  
 thy Love and Power. Come Lord and make  
 thy self Welcome, all that I have is at thy ser-  
 vice: O fit my Soul to entertain thee! But where  
 is the Sinner that is in this Note? How seldom  
 do poor Creatures desire Gods Company, or be-  
 wail his absence? Where almost are the men  
 and vvomen to be found, that do in good ear-  
 nest long to be Acquainted with God? Men are  
 naturally strangers to God, and it is a wonderful  
 difficult thing to perswade men to enter into so  
 much as a serious deliberate Consideration of  
 these



these things. Though it be so infinitely for their interest; though the God that made them, out of pity to their souls desire it, though he send his Embassadors in His Name to beseech them to be reconciled unto God, against whom they have been in open Arms; though in infinite mercy he perswade them to lay down their Weapons, and promise them Free and General Pardon, and to receive them into Favour, and to forget and forgive; yet where is the Sinner almost to be found that with any thankfulness doth close with these tenders? Now it being a business of such infinite concernment, and it being the very vwork and business of a Minister of Christ to bring God and man into Union, to get man acquainted with God, I shall in the next place labour to inforce this Exhortation upon the hearts of sinners, and do what I can possible to prevail vvith them that are as yet strangers, to get acquainted vvith God, that they may have peace, and that thereby good might come unto them.

### EXHORTATION.

Once more, poor sinners, That God which can in a moment stop thy breath, and send thee into Hell, doth offer to be friends with thee. If thou wilt come upon his invitation, well and good, thou art a happy man for ever; if not, thou wilt rue the day that ever thou wert born: yet, through mercy the matter is not gon so far, but that thou mayest (if you will now at last in good earnest humble thy self to him) be received into Favour. Behold, a Pardon, Mercy, and Grace, stand astonished, O ye Heavens, at this infinite

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condescension, Wonder O ye Angels, and pry into this kindness. Was there ever such condescension, love, and goodness heard of? If thou didst but understand, O stupid sinner, what an offer is made to thee, thou couldest not but adore that goodness that can pardon and forget such offences, and receive such a Creature into Favour; thou wouldest also cry out with as great admiration as he did; *what manner of love!* you would think it a mercy not to be parallell'd, a kindness never to be forgotten, a proposal by no means to be refused. Now that I may, if possible, prevail with some that are yet afar off, to come near, I shall enforce this Exhortation with many powerful Motives, the least of which (were men but well in their Wits as to Spiritual matters, were the world not to a Wonder Fools, in the great affairs of their Souls and Eternity) might easily prevail. O that I might prevail! O that some might be periwaded! O that God would put Life and Power into these Words, that they might prove effectual to the intended ends! O that some poor Rebellious sinners might be made to close with the most advantageous Offers that ever were, or could be made to Creatures in our condition!

### MOTIVES.

The first *Head* of *Motives* that I shall insist upon to enforce this *Exhortation*, shall be taken from the Nature of the Person that I would have you acquainted with. Consider well what kind of Friend you are like to have of him; and if, after you have well vveighed what I shall (with Gods leave)

leave) say, you can find out any one in Heaven or in Earth that vwill be a better Friend to you, and stand you in more stead ; if in all the World you bring one that deserves better at your hands, and is more worthy of your choicest Love, and Acquaintance, if I bid you to your Loss, Why then let me bare the Name of a Cheater for Ever. And if after Trial, through trial, and intimate Acquaintance, you find your self deceived, and that it vvas not vvorth the while to give your self so much trouble, Why then let me be Branded to Eternity, for the veriest Lyer and Impostor in the World. For my part, I envy not men their happiness, but I vvish with all my heart, that men would do that which may be most for their interest. It was the Counsel of *Epictetus*, none of the weakest men, though a Heathen, *Make choyce of that which is really most Excellent ; and if there be a Friend to be found better than thy God, the first thing thou dost, get an Interest in him.* But consider, vvwhether there be not a contradiction in the Terms, *Better than the best ;* it's perfect Nonsense. I know it's impossible for any one that hath right apprehensions of God ; to undervalue him. Wherefore it is a grand Piece of Religion, to have clear apprehensions of God ; such can't but believe him to be infinitely Lovely, Wise, and Powerful, and to be obeyed in all things ; and all the reason in the world to acquiesce in his Will, who is so Good and so Wise ; such will place Happiness in nothing below his Favour. VVherefore I think *Plutarch* was not mistaken, who affirmed, *That mans life was given him of God, only to get the knowledge of God.* But I shall be a little more particular in speaking to the excellent qualifications of him

him, whom I would fain get every poor sinner acquainted with.

*First*, He is the most loving and kind friend. Poor ignorant Creatures that are strangers to him, they talkt at a mad rate concerning him: those that know him not, will be speaking bad, and thinking worse of him; but, O did they but know vvhhat God is to them that are acquainted with him, had they but conversed with him themselves, did they but see what entertainment he gives, had they but been in his company, and experienced what some have experienced, had they but beheld how affectionately he imbraces them which come to him, they would quickly say that it was a false report; and wicked scandal, that the Devil and the World, which know not God, had raised of him; they would soon cry out, that they would not for a world but that they had been at his house, and that they have cause to bless God for the day that ever they knew such and such who brought them acquainted with such a friend; they will never while they live, for the future, believe any thing that is spoken against God or Christ, let vvho vvill speak it. Is this the God they had such hard thoughts of? Is this the kindness that they did so slight? Is this the friend that they vv ere so loath to come to? And thus an ingenious soul will even be ashamed that it should ever harbour such lovv thoughts of him, vvhom now to their comfort they have found beyond apprehension and. Believe it, Sirs, you can't conceive vvhat a friend you shall have of God, vvould you but be persvaded to enter into Covenant vvith him, to be his, vvholly his; I tell you many, that

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sometimes think, and do as you do now, that is  
 set light by Christ and hate God, and saw  
 loveliness in him, are now quite of another  
 mind, they would not for ten thousand worlds  
 quit their interest in him. O who dare say that  
 he is a hard Master? Who that knows him  
 will say he is an unkind friend? O what do poor  
 creatures ail that they do entertain such hard-  
 fower thoughts of God? What, do you think  
 there is nothing in that Scripture, *Psal. 31. 19.*  
*O how great is thy goodness which thou hast laid*  
*for them that fear thee!* Doth the Psalmist speak  
 too largely? Doth he say more than he and o-  
 thers could prove? Ask him, and he will tell you  
 in *vers. 21.* that he blesteth God these were things  
 he could speak to, from his own personal expe-  
 rience, and many thousands as well as he, to  
 whom the Lord hath shewed his marvellous kind-  
 ness, and therefore he doth very passionately plead  
 with the people of God to love him, and more  
 highly to express their sense of his goodness, that  
 the world might be encouraged also to have  
 good thoughts of him. What Nation under  
 Heaven can say they have not tasted of his good-  
 ness, *Psal. 33. 5. All the earth is full of the goodness*  
*of the Lord.* Read over the hundred forty fifth  
*Psalm*, and let us hear then what you have to say  
 against God. Some indeed may speak of the might  
 of Gods terrible acts; some that have despised  
 his love, have felt his power and justice; as for  
 these we cannot think them competent Judges  
 in this case; they will not, it may be, commend  
 Gods goodness: yet even they cannot, will not  
 condemn God of injustice, but exclaim against  
 themselves for their unspeakable folly in slighting

ing his kindness when it was tendered to them. But as for others, ask them, and they will declare the goodness of *God*, they will abundantly utter the Memory of his great goodness, and sing of his righteousness. Do but try poor sinner, do but try, come a little nearer, and believe your own experience; and if after a thorow knowledge of *God*, and a real acquaintance with him, you can say that his favour is not to be sought after, his love not worth the desiring; why then I have done, I have no more to say. I am sure if *God* were, as the Devil and the world represent him to be; in so many thousands of years, among so many thousands and millions that have been acquainted with him, and entertained by him, some of them would have complained before this, we should at one time or other have heard something against him. Now I challenge all the world to produce me but an experienced solid Saint, that when he acted like himself, and after he had been in the company of *God*, and had been feasted by him, could say that he kept a short house; especially could we but enquire of those that sit down at his Table, and are always in his presence; which of them all have a word to say against him? but of that more hereafter. No, no, it is in sinners themselves, there lies the fault; they believe the malicious father of lies, they easily credit the unexperienced ignorant world: and how little reason you have to believe so malicious enemies before the Word of Truth, I leave your selves to determine. O why will you take up a slander against your Creator so easily? Why will you receive such great things wherein your eternal welfare is con-

concerned upon frutt? Do but search diligently, turn over the Bible, consult the experiences of vvise men, and see whether things be not as I tell you. And how doth the matter stand now, poor heart? vvhat must the Devil be believed before God? vvhat, is God a hard Master still? of all the Creatures in the vvorld, some of you have little reason to say so. Hast thou not been fed, cloathed and delivered a thousand times by him? Who is it that provided so richly for you? Who filled your barns? Who restored your health at such and such a time, vvhen the Doctor gave you over? Was that one of his unkindnesses? Are these the things for vvhich you slight him? God himself makes a challenge in Jer. 25. *What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and become vain? neither said they where is the God that brought us out of the land of Egypt, and led us through the wilderness, through a land of desert and pits, through a land of drought, and of the shadow of death, where no man dwelt: and I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof, and yet you know not me, saith the Lord.* Was there ever such ingratitude heard of? *Pass ye over the Isles of Chittim, and send unto Kedar, and consider diligently, and see if there be such a thing: hath a nation changed their god? but my people hath changed their glory for that which doth not profit.* And vvhat sayst thou, O ungrateful Israel? have the Heathens more reason to cleave to their idols? Are the Pagans more beholding to their stocks and stones than thou art to the living God? And now vvhat hast thou got by all this? hast thou increased thy riches? Are thy barns more full of Corn? Are there ever

the more Cattel in thy Pastures? Are thy Presses more full of Grapes? Art thou not now grown poor? Is not the Heaven become as Brass, and the Earth as Iron? Do not thy Cattel groan for want of food? Are not thy Vines and Fields grown Barren? Why, you may thank yourselves for all this; you did not know when you were well. Return therefore, O back-sliding *Israel*, and thou shalt know the difference between my service, and the service of Devils, *Jer.* 2. 30, 31. Let me therefore again plead with thee O God-despising sinner. If for all this thou wilt not be perswaded, let me expostulate the case with thee, as God did with *Israel*. Did not God bring thee into a world every way furnished for thy use? Hath he not subjected the Creatures of the world to thee? Who waters thy Fields out of his treasures? Who opens the clods of the Earth, and sends thee out of his store-house provisions year by year? What would quickly become of thee, if thou hadst not a fresh supply from him every year, nay, every Moment? O, is this his unkindness for which thou hatest him? And is it for this that thou hast such sower thoughts of him? And if all this were too little, he would do greater things than these; hath he not sent his Son out of his bosom? Doth he not offer thee Heaven and Glory? What canst thou in reason ask, that is good for thee, that he would deny thee, if thou would but be acquainted with him? And if this be an unkind friend, I do not know who is kind: if this be not love, I know not what is. What could he have done more to express his love to the world than he hath done? *Isa.* 44. Ask *David* what he thinks of God,



he was well acquainted with him, he dwelt in his house, and by his good will would he never out of his more immediate presence, and company: enquire, I pray, what he found amiss in him? That you may know his mind the better, he hath left it upon Record in more than one or two places, what a friend he hath had of God, *Psal. 16. 6. The lines are fallen to me in pleasant places: yea, I have a goodly heritage.* Why, what is that you boast of so much. O David? have not others had Kingdoms as well as you? No, that's not the thing, a Crown is one of the least Jewels in my Cabinet, *The Lord is the portion of mine inheritance, and of my cup.* So in *Psal. 23.* quite through. Nay, doth he not sometimes come out and beckon to the poor beggarly starved world, to come and eat their fill of the same dish; *O taste and see that the Lord is good,* *Psal. 34. 8.* If you will give any credit to his word, he will tell you, *No friend like to God,* *Psal. 73. 25, 26, 27, 28.* *Whom have I in heaven but thee, and there is none in earth that I can desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. For, lo, they that are far from him shall perish: Thou hast destroyed all them that go a whoring from thee; but it is good for me to draw near to God.* Let others think, or do as they please, as for him he values the light of Gods countenance above corn & wine, & oyl, *Psal. 4. 6, 7. 1 Job. 3. 1. Cant. 14.* And what sayst thou now poor creature? Art thou still of the same mind? Wilt thou have God for thy God and Friend, or no? Is he good and kind, or not? Is his favour worth the desiring and seeking after? *Psal. 94. 8.* *Understand O ye brutish among the People, and ye fools when will you be wise:*

If God himself may not be believed, if David his servant may not be credited, hear what one of your brethren, a Heathen I mean, saith in this case. I shall translate his words into English; they are as follows: *The goodness and providence of God to man is so great, that if he were well in his wits, he would do nothing publicly or privately, but praise God, and speak well of his name, Ar. Epic. l. 1. c. 16.* Doth it not become man, while he is plowing, and digging, and eating, &c. to be singing, *Great is that God that hath given us land to till, instruments to work with; great is that God who hath given us hands and feet, and other members; above all, that he hath given us an understanding soul?* And seeing most men are blind in these things, is it not fit that some that are more wise and able, should publicly praise God for all these things? and now I am a lame old man, but partaker of Reason, God is to be praised by me; this is my work, and this I will do, and I will not leave this station as long as I live; and I wish that all the world would joyn with me in singing a Song of thankfulness to this good God. Hear what a testimony he gives of the goodness of God; Hark how he invites you to joyn in that sweet consort of singing praises to your Maker: hark at what a rate he talks, that never read a Bible, or heard of a Christ, or knew what this acquaintance with God that I am speaking of meant; how bravely doth he set out the goodness of God? What say you, will you yet be perswaded to think well of God? Methinks I am loath to see my good Master thus slighted and undervalued; Methinks it grieves me to see thee too, so foolishly to refuse such an offer. I shall conclude what I have to say upon

this head, with another notable expression of the same divine and God-admiring *Stoick*, *Idem*. c. 6. *If men would study the nature of things, and had but grateful minds, they might see cause sufficient to praise God from every creature in the world.* It is not therefore because God hath no goodness or beauty in him, that men do no more earnestly desire acquaintance with him; but because their eyes are shut, or they look upon him through a wrong prospective. This is the first qualification of this Friend, which may commend his acquaintance to you, that he is the most loving and good Friend.

*Secondly*, He is a most comfortable Friend. It is a Vulgar, and yet a dangerous error, which the Devil would fain keep up the credit of, That a Religious life is a sad, melancholy, pensive life; and that upon our acquaintance with God, we must bid an everlasting farevwell to joy, pleasure, and comforts. And is it true, that a Christians life is so uncomfortable a life? What then doth *David* mean to take his Harp so oft in his hand? What makes him so frequently to vvarble out those melodious Notes? Howv seldom is his Viol out of tune? Why is he so oft singing and rejoycing? Read the last *Psalms* at your leisure, and then tell me vvwhether that be the language of a sad mournful Melancholy man? Do you never hear him speak of God his exceeding joy? Doth he not tell God plainly sometimes, that he can scarce relish any thing but that vvwhich comes from his Table? Nothing else can comfort him. Hence it is in *Psal.* 119. 76, 77 that he puts up this earnest request to God; *I pray thee thy merciful kindness be for my comfort*

As for his part he could take comfort in nothing below that, and that was it that the Lord had graciously promised to feed his servant with, as long as he lived; whereupon he urges God with his promise, *According to thy word unto thy servant.* And that none might think this to be only Gods common kindness that he means, he adds, *Let thy tender mercies come unto me, that I may live.* Gods common mercies would not serve his turn, that was a Dish that the World fed upon as well as he; if he might not have these sweet dainties, peculiar, spiritual, fatherly mercies, he could not live, he should even pine away for hunger. Wherefore he saith a little after, *That his soul did even faint for Gods salvation.* And the soul that hath had a full meal here; O how is it raised? How doth it cry roast meat, *Cant. 4. 1. The King hath brought me into his chambers;* and what had you there? nay, that's more than the soul can express; only this she can say, *The taste of that mercy, she hopes to keep in her mouth for ever; she shall remember his love more than wine.* Nay, so comfortable a Friend is God, that those who have an interest in him can rejoyce in such times, when others would be weeping and vvringing their hands. Gods company is so refreshing, that it turns a prison into a palace; it brings joy and pleasure into a dungeon. Stand forth O ye suffering Saints, and speak your experiences? the world objects your state to us a sad state, and they think you have good reason to accuse God, and if any have any thing to say against the comfortableness of a Religious life, and this friend, it is you. Well then, will you promise, O sufferers, to stand to the judgement of the greatest sufferers?



sufferers. We will enquire of them that have been sawn asunder, tormented, roasted for Gods sake; look into that little *Book of Martyrs*, and you shall find as uncomfortable as their state was, yet they would not accept of deliverance; none of them all that would open his mouth against this Friend for all this. What say you, O *Paul* and *Silas*, now your backs are raw, and your feet are in the stocks? their singing speaks significantly enough for them that they were not over-sad; and they are so busie in crying *Hallelujahs*, that they can't attend to give an answer to so sorry a question. What say the *Martyrs* out of the Flames. Doth not their love burn as hot then as ever? Did ever any of them from *Abel* to the least that suffered in Christs cause, say that *God* was an uncomfortable Friend? Do not all the children of *Wisdom*, from first to last justify *Wisdom*, and say, *That all her ways are ways of pleasantness, and all her paths, peace?* Of those that have *God* for their Friend and know it, bring me any of them all that complains of *God*. How doth he come and chear them up when all the world is against them? *Joh. 16. 33.* What made that Holy Man in *Psal. 23.* say, *That though he should walk through the valley of the shadow of death, he would fear no evil.* What, not fear then? Why, what Friend is it that keeps up your spirits? that bears you company in that black and dismal Region; he will soon tell you *God* was with him, and in those slippery ways he lean'd upon his staff, and these were the Cordials that kept his heart from fainting. I challenge all the Gallants in the world out of all their Merry Jovial Clubs, to find such a company of merry chearful

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Creatures as the friends of *God* are. 'Tis not  
 the company of *God*, but the want of it that  
 makes sad. Alas, you know not what their com-  
 forts be, and strangers intermeddle not with their  
 joy. You think they can't be merry when their  
 countenance is so grave, but they are sure you  
 can't be truly merry when you smile with a curse  
 upon your souls. They know that he spoke that  
 sentence who could not be mistaken, *Prov. 14. 13.*  
*Even in Laughter the heart is sorrowful, and the end*  
*of that Mirth is heaviness.* Then call your Roaring,  
 and your Singing, and Laughter, Mirth; but the Spi-  
 rit of *God* calls it madness, *Eccl. 2. 2.* When a car-  
 nal mans heart is ready to die within him, and  
 with *Nabal* to become like a stone; how chearful-  
 ly then can those look that have *God* for their  
 friend! Which of the valiant ones of the world  
 can out-face Death, look joyfully into Eternity?  
 Which of them can hug a Faggot, embrace the  
 Flames? This the Saint, can do, and more too;  
 for he can look infinite Justice in the face with a  
 chearful heart, he can hear of Hell vvith joy and  
 thankfulness, he can think of the day of Iudge-  
 ment vvith great delight and comfort. I again  
 challenge all the vvorld to produce one out of all  
 their merry Companies, one that can do all this;  
 come muster up all your jovial Blades together;  
 call for your Harps and Viols, add vvhat you  
 vvill to make the consort compleat; bring in  
 your richest Wines; come lay your heads toge-  
 ther, and study vvhat may still add to your com-  
 fort; vvell, is it done? Novv come avvay sinner,  
 this night thy soul must appear before *God*. Well  
 novv, vvhat say you man? What, doth your  
 courage fail you? Novv call for your merry  
 Com-

Companions, and let them chear thy heart, Novv call for a Cup, a Whore, never be daunted man; shall one of thy courage quail, that could make a mock at the threatnings of the Almighty God? vvhhat so boon and jolly but novv, and novv down in the mouth! Here's a sudden change indeed? Where's thy merry companions, I say again? all fled! Where are thy darling pleasures? have all forsaken thee? Why shouldst thou be dejected, there's a poor man in rags that's smiling? What, art thou quite bereft of all comfort? What's the matter man? What's the matter? There's a question vvith all my heart, to ask a man that must appear before a God to morrov morning. Well then, it seems your heart misgives you, vvhat then did you mean to talk of joy and pleasures? are they all come to this? Why, there stands one that novv hath his heart as full of comfort as ever it can hold; and the very thoughts of Eternity, vvwhich do so daunt your soul, raise his; and vvould you knowv the reason? he knowvs he is going to his friend, nay his friend bears him company thorovv that dirty Lane. Behold hovv good and hovv pleasant a thing it is for God and the soul to dvvell together in unity! This 'tis to have God for a friend. *O blessed is the soul that is in such a case; yea, blessed is the soul whose God is the Lord, Psal. 144. 15. Psal. 69. 15, 16. 2 Cor. 1. 3. Joh. 14. 16. Isa. 51. 11, 12. Neh. 8. 10. Psal. 30. 5. Psal. 44. 4. Prov. 14. 10. Isa. 29. 19. Rom. 14. 17. 1 Pet. 1. 8. Nay, David vvhen he seem'd to be somevvhat out of tune, leaves this upon Record as undoubted truth, Psal. 73. 1. That God is good to Israel, even to such as are of a clean heart; Let the Devil and*

his Instruments say what they will to the contrary, I will never believe them; I have said it before, and I see no reason to reverse my sentence; Truly God is good. Though sometimes he may hide his face for a while, yet he doth that in faithfulness, and love; there is kindness in his very scourges, and love bound up in his rods; he is good to *Israel*: do but mark it first or last, *The true Israelite in whom there is no guile, shall be refreshed by this Saviour.* The *Israelite* that wrestles with tears with God, and values his love above the whole world, that will not be put off without his Fathers blessing, he shall have it with a witness; *He shall reap in joy, though he may at present sow in tears. Even to such as are of a clean heart.* The false-hearted hypocrite indeed that gives God only his tongue and lip, cap and knee, but reserves his heart and love for sin and the world, that hath much of complement, but nothing of affection and reality; why, let such a one never expect, while in such a state, to taste those reviving comforts that I have been treating of: while he drives such a trade, he must not expect much of Gods company; but of that hereafter. What a charge doth God give to his Ministers to keep up the spirits of his people. *Comfort ye, comfort ye my people, saith their God, speak ye comfortably to Jerusalem.* It's a gross mistake, to think that God loves to see his drooping and hanging down their heads; No, No, he counts it his honour to have his servants cheerful. O why then should any of the precious sons and daughters of *Zion* walk up and down, as if their friends company were not sufficient to comfort them, even in the lowest state that a child of God



*God* can be conceived to be in. While you think *God* is honoured by you, you can't imagine what wrong you do him. The world stands and looks upon you, the Devil bids them look on still, and ask them, how they like such a dumpish life, and the service of such a Master, all whose servants and friends lead such a doleful life. Stay, hold there Satan, that's a lye, and a loud one too; there are and have been thousands of *Gods* Children that have lived, as it were in the Subburbs of Heaven, while they have been upon Earth; many thousands there have been, that have spent their days in true solid joy and peace; many that have gone from one Heaven of comfort here, to another of glory and comfort in that other world. As I said before, so I say again, It is not the company of *God*, but the want of it, makes those sad which you see so; besides, let me tell you, tears and joy are no way inconsistent. It may be also those tears, that sad countenance may be for thy sake; when he sees what comfort thou despisest, and knows what a *God*, what a Friend thou refuseth, he can't but weep; it's no Rarity for the people of *God* in the midst of their spiritual enjoyments to pity poor foolish sinners; that slight those things which they know to be so refreshing: Thus *David* did when his heart was solaced with the love of *God*, when his soul was ready to be over-burdened, over-powered with the abundant in-comes of *Gods* kindness, he can't but with grief and pity think of their state, who have nothing to live upon but husks, whilest he feeds thus high. O let my soul be but acquainted with *God*, let me but taste more of those true comforts, drink of that  
river

river of pleasures that is at his right hand, and then I could spare these lower sensual pleasures, then I should scarce envy the most merry ranting Blades their comforts; I will not say, then I should with sorrow think of their wants. It was spoken by *Galeacius Caraxiola*, one that sometimes had none of the least shares of worldly enjoyments, and might have had more, could he have dispensed with the absence of this friend, could he but have been willing to have wanted those spiritual comforts. *Let him perish that values not one hours communion with God, and the comforts of a divine life, above all the pleasures and comforts that the earth can afford.* Give me such comforts, such a friend, whose smiles may refresh me upon a death-bed, whose presence may revive me when nothing else can. *Naturalists* tells us of a Bird call'd *Charadrius* that being brought into the room where any one lieth sick, if he look upon the sick person with a fixed eye, he recovereth; but if he turn away his eyes, the person dies. It is true, I am sure, of this friend, in whose favour is life, and in whose frowns there is death, [*Ar. Epic. l. 3. cap. 24.*] *Can you help me to such a friend* (may all say with as good reason as he) *that can keep me from all fears.* O for such a friend! This is instead of all pleasures to me, to think that God is my Father, and to know that I have loved and obeyed him to the utmost of my power, not only in words but in deeds; this, this is the pleasure, here's a friend indeed. Now what do you say to all this; is *God* to be desired? Is his acquaintance to be sought after? Can such a friend be too much valued? The truth of it is, I would not give a rush for any of your comforts which come  
not

not from a sense of our interest in Christ, and which have not a solid foundation, Scripture-consolations. It is not he that smiles, but he that can look up to God as his, and look into his soul, and see things there in a good composure, and kept in a chearfull subjection to his Maker and Redeemer; this, this is the state, here dwells joys, and comforts that deserve such a name. This lower Region sometimes is stormy, but above there is a constant calm. *Sen.* And is God still to be slighted? are his favours, is his acquaintance little worth? I know you can't be an enemy to comfort and joys; why, let me tell you here's the Well of Consolation, here's the Fountain, and all other joys which are drawn out of the Cisterns will ere long be dry. Come away therefore, poor soul, and do not refuse such joys as all the carnal world can't parallel for their hearts. And this is the next *Motive*, taken from the consideration of the Nature of this Friend, which I would perswade you to get acquainted with.

First, He is a loving and kind Friend.

Secondly, He is the most chearing, comforting Friend.

*Thirdly*, He is the most able and powerful Friend. He hath all power in his hand; and as long as he is but thy Friend, who ere is thy Foe, thou shalt never be over-powred, never be crushed. Thou mayst challenge all the Devils in Hell, and all his instruments upon earth to do their worst, God is on thy side, thou needest not fear. Thou art in thy self a poor weak Creature, easily conquered and broken by a thousand enemies; but if thou hast a God to fly to, thou mayest

sing

sing as well as those did, Isa. 26. 1. *Thou hast a strong City, salvation will God appoint for Walls and Bulwarks.* No wonder then, if every wise man think it abundantly vworth his while to secure this great Priviledg to himself that God may be his friend; This is his best hold, his *One thing necessary*, verse 4. One thing have I desired of the Lord, that vvill I seek after; that I may dwell in the house of God all the dayes of my life, to behold the beauty of the Lord, and to inquire in his Temple.

Sin, the World, and the Devil, may tempt a sinner, but they can never guard him from the power of this Great and Almighty God.

And now, you that are contented to live as vvithout God in the World, let me request you to consider :

Canst thou spread out the Heavens as a Curtain, or cover the Sun vvith Darknes? Canst thou call to the Lightnings, and vvill they answer thee, and say, Here vve are? Shouldst thou speak to that hasty Champion, and command him to stand still one Quarter of an Hour, vvould he obey thee? If these things be too much, vvhy dost thou boast, that art but a Worm? Alas poor sinner, vvhen this great God appears in judgment, thou art not able to deal vvith a Fly or a Frog.

O then, Is it not good prudence for all the sons of men, to come and agree quickly vvith this Adversary vvile he is in the vvay, for vvho ever goes on in an Enmity and Rebellion against this Lord of Heaven and Earth, shall not prosper, but be sure his Sin shall find him out.

And this is another qualification of this Friend vvhich I vvould commend to your acquaintance, he is an able Friend.

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First,



First, he is the most kind and loving Friend:  
 Secondly, he is the most comfortable Friend.  
 Thirdly, he is the most able and powerful Friend.

Fourthly, he is the most active Friend: He commands his to be diligent and industrious, alwayes abounding in the vvork of the Lord, surely he vvill not be slowv.

If the inanimate creature, such as the Sun, resolvveth as a strong man to run his Race; howv active then must the maker of that Sun be; if he command you not to deal vvith a slack hand, surely he himself vvill not deal vvith a slack hand; should you behold this Friend of yours riding upon the vvings of the Wind, and making the clouds his Chariot, vvould you not say, O howv swift, O howv active in this glorious Friend of mine! The feet of this beloved One are as Hinds feet, for the good of his Friends. Yea, *his very eyes run to and fro through the whole world*; for their good he keeps constant vvatch and vvard about them, and he that can injure any of his out of his sight shall go unpunished, *Esa. 27. 3.*

The Lord speaks this under the Metaphor of a *Vine-Yard*, and doth this great Husbandman neglect his *Vine-Yard*? doth he not Dig, Manure and stone it, and keep out the *wilde Boar*, and Foxes? Doth he not prune it, and tender it charily? I the Lord do keep it night and day, none shall come into it to gather the Fruit of it vvithout my leave. I vvill water it every moment: So that you see what pains God takes for his. Do you believe, this Friend sits in Heaven, and looks down upon the Earth for nothing? Be not deceived, O sinner, that wilt not be perswaded to

et reconciliation with this Great and Holy Majesty. *The Lord is not slack concerning his coming, as some account slackness:* Let his stay be ever so long, when he comes to judg the world, it will be before the Sinner looks for him. Indeed there is nothing that a *wicked man* more pleaseth himself with, than the thoughts that it will be a long time before *God*, and he meet, but he little considers that *a Thousand years are but as One day* compared to the dayes of Eternity. Now, by faith, these things are made real to the considerate Christian; and as for the supplying of his wants, he knows if he comes at midnight to borrow bread of him, he will not put you off with this excuse, that he is a Bed and cannot rise from his Children, but will presently help, making their necessity his own opportunity to give them what shall be convenient for them; as knowing, that let the wind sit in what corner it will, it shall fit their Sails, and bring them nearer the Harbour.

The worlds Friends, are infinitely below this Friend; One hath chosen Silver and Gold, and a great Estate, and such a one in the worlds Kalender may be writ down for one of the wisest in his Choice: Well, let us see now what this Friend can do for you, your body is on the Rack, your hands are weak, your legs tremble, your stomach fails, your sleep departs from you; Where is now your friend? Call for him speedily, come let us now see if he be a friend indeed, let us see it, can he give you one hours sleep, can he help you to one moments rest, can he give you no refreshment, no help? Take him, lay him by you on your Bed. O its so heavy I cannot endure it: Lay it in

your Bosome; O, I cannot breath for it; take it away, take it away, it vwill not do: Why Sir, do you know vwhat you say? It is your old Friend vvhich you valued above God himself; it is a bag of Gold: I knowv it, I knowv it, it presses me down, it is so heavy I cannot bear it; away vvith it, away vvith it: And is this the Friend you prized so very highly? Is this all the kindness that he hath for you nowv? Is this all the help he can give you at such a time, vvhen a Friend should stand one in some stead? Were you not told as much long ago, hovv you should be served at last?

*Fifthly*, He is the most Humble and Condescending Friend; He doth not scorn to be acquainted with the Meanest; The Beggar may be as well come to Him, as the Prince: The Poor and Rich are all one to Him; He takes as much notice of *Job* on the Dunghill, as *David* on the Throne: He knows any of his Friends in Raggs, as well as in Silks; in Sheep-skins and Goat-skins, as vvell as in Scarlet and fine Linnen.

Look up poor Creature, and see vvhat a Priviledge thou hast; God Himself, the King of Glory, is willing to be Acquainted vvith thee: What sayest thou to this? Doth not thy Heart leap within thee for Joy, when you consider the infinite Goodness of God, that Reveals these things to Babes, which are hid from the Wise and Prudent: Even so Father, for it hath seem'd good in thy Eyes. That's a strong Expression; yet he spoke it that cannot Lye: Therefore, O you Humble Ones, that value the Favour of this Friend, Hear and Read it, and make the Best of it: It's Yours; feed upon it: It's a  
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Sweet bit indeed, *Isa. 66. 1, 2.* Thus saith the Lord,  
 Heaven is my Throne, and Earth is my foot-stool;  
 where is the house that ye will build me, and where  
 is the place of my Rest? For all these things bath  
 mine hand made, and all these things have been,  
 saith the Lord: But to this man will I look, even  
 to him that is poor and of a contrite Spirit, and trem-  
 bleth at my Word. I shall have occasion hereafter,  
 a little to open these words under another Head,  
 wherefore I shall now but name it. O what en-  
 couragement is here for the most despicable Crea-  
 ture in the world, that may be as happy in the ac-  
 quaintance with God, as the mightiest Lord in the  
 World. Here's one that will not be ashamed to  
 own thee, when others will take little notice of  
 thee. Thou thinkest these things strange, it may  
 be, and so they be indeed, but yet not more  
 strange than true. It doth not a little engage the  
 affections of the meanest Rank, if a person of qua-  
 lity do but give them a kind look; especially if  
 they may have freedom of access to Him. O  
 what a Priviledge they count it; but such a one  
 to undertake the whole managing of a poor  
 mans affairs, for him to come to his House, and  
 to look into his Cupboard, and to take care of  
 supplying all his Wants, and coming frequently  
 to him, and supping with him, and be with him,  
 and to make great Provision for him as if he vvere  
 Prince; where is such a thing as this heard of?  
 but if such a thing vvere, it were a light matter  
 in comparison of vwhat I am speaking? VWhere  
 do we ever Read of a great Kings sending Em-  
 bassador after Embassador to a poor Beggat? What  
 History doth Record such a Story as this, that a  
 great Monarch should make earnest sute for many

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years



years together to a worthless slave, that he can hang when he will, that hath not a rag to her back, to make her his Queen; this is rare indeed, this is beyond precedent among men; but yet it is that which the great God doth not disdain to do; Nay let me tell thee whosoever thou art remaining in a state of Nature, that readest these lines, that at this very time God is doing no less then all this comes to for thee; and I in the name of my great Master do come to expostulate the case with thee; that God that gave thee thy breath, and can take it away as soon as he pleaseth; that God that made Heaven and Earth, to whom all the Nations of the Earth are but as the drop of a bucket to the vast Ocean, who holdest the Sea in the hollow of his hands, that weigheth the mountains in scales, and the hills in a ballance: that God that hath no less than a Heaven to reward with, and a Hell and everlasting Flames to punish with, he it is, that doth by me beseech thee to be reconciled unto him, he it is that would be your Friend, your Acquaintance. O unheard of mercy! O infinite and unparallel'd condescension! I have oft thought there are two great astonishing wonders in the world, The one is God's infinite mercy and condescension to rebellious and postatized man; and the other is mans insensibility and ingratitude; that there needs such a still and so many words to perswade him to close with this wonder of kindness, and that so very few should be prevailed with. See this set forth to the life in *Ezek. 16. Isa. 1. 2, 3. Psal. 11. 3, 5, 6, 7, 8. The Lord is high above all nations, and his glory above the Heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth*

himself to behold the things that are in Heaven, and the things that are in the Earth: He raiseth up the poor out of the Dust, and lifted the needy out of the Dung-hil, that he may sit with Princes, &c. The Psalmist therefore had no small reason to cry out with admiration, Psal. 8. 4. What is man that thou art mindful of him; and the son of man, that thou visitest him? What is man that thou takest knowledge of him, or the son of man, that thou makest account of him? Psal. 144. 3. Job 17. 17, 18. What is man that thou shouldest magnifie him, and that thou shouldest set thy heart upon him, and that thou shouldest visit him every Morning, and try him every moment? Behold his Majesty, and yet how he stoops? Nahum 1. 4. Psal. 18. Job 37. 38, and 39. Chapters, Isa. 40. Psal. 138. 6. Though the Lord be high, yet hath he respect unto the lowly: But the proud he knows afar off. That which (Seneca, Epist. 17.) the Moralist speaks of Wisdom may be said of God, Epist. 61. It is lawful to come to him without rich Attire and great attendance, come naked and you shall be as kindly entertained, as if you did shine in cloth of Gold, and were besparkled with Diamonds. He will not give freer access to the rich than the poor, neither doth he value a strong healthful person, before a sick and crazy one, a beautiful and well-trim'd Gallant, before a cankered, old, deformed Creature. Thus far Seneca and the Scripture speaks of the Language. Neither Job's Boyls, nor Lazarus's sores made God keep ever the further off from them. I knew one all of a cleave with the small Pox, whom this friend came to visit, and in that condition, how many kisses had that sweet Creature from God? O it would do any heart good to have such a friend! And this

is the next qualification of this Friend, which may commend him to thy acquaintance, be thou never so poor, never so vile and sinful in thy own eyes, such as thy self he hath made welcome; and upon his Word, wilt thou but come away speedily, thou shalt be welcome too.

*Sixthly*, He is the most Faithful friend. Where is the man that can tax him of the least unfaithfulness? which is the man that can say that he ever forsook any of his in their greatest exigency? he hath been trusted more than once with more than the world is worth a thousand times over; and they which trusted him most, never accuseth, never thought their choicest Jewels, their whole estate could be left in safer hands; his promise, and his performance have kept touch, he never failed his in the least punctilio, or circumstance of time. Ask *Abraham*, who was one of Gods friends, God tells him that his seed shall inherit *Canaan*, and that they shall be strangers in a Land that was not theirs four hundred years; and did he not at the expiring of that time, though it was at midnight almost, bring them out of *Egypt*: God keeps his time with them to a minute. Ask *Joshua* whether he did not live to see this promise made good? inquire of *David*, and he will tell you again, that no friend is so trusty. The unfaithfulness is on mans side, there indeed, there I say is many an unhandsome thing done, and yet for all God doth not (as you shall here hereafter) presently break with them; if they forget that they are Children, he will not forget that he is their Father; if God should have done thus by them, many thousands of them that are now in Glory had been somewhere else. He promiseth indeed  
great

great things unto his Friend; but do's he not do as he saith, if not in the very thing, yet in that which is better; and who would account himself wronged, if one that promised him ten pound in Silver, should in the stead of it give him ten thousand Pound in Gold and Jewels; I believe such a one would not be thought to be worse than his word, nor the person to whom he made this promise, count himself injured. And this God doth frequently, did men but understand the worth of what God pays them with. It may be God doth not cloath them in Silks and Sattins, (neither do I know that he ever promised to do so) but yet he Cloaths them with the Righteousness of Christ, and bestowes those Glorious Robes upon them, in which they look more Trim and Neat than in Cloaths of Gold; he hath made him such a Sute that is the handsomer for the much wearing; he may Eat and Drink, Sleep and Work in it, and keep it on his Back Day and Night, and it shall not be wrinkled; it is the better for use: He is a faithful Friend, and none that ever had to do with Him can say any thing to the contrary; He never forgot any Business that any of his Friends desired him to do for them, he never neglected it, or did it by the halves; where did any of them come to him to reveal some secret loathsome distemper to him, that he reproached them with it? To which of them did he promise a Heaven, and put them off with this World: When this Pilot undertakes to Steer their Course, there their Vessel shall never split upon the Rock, run upon the Sands, or spring a Leak, so as to sink in the Seas; to be sure He will see them safe in their Harbour. *Ar. Epist. l.c. 26.* He was no Christian, yet I suppose none will



deny but he spake good Divinity; vvhho said, *If a Man will choose God for his Friend, he shall travel securely through a WilderNESS that hath many Beasts of prey in it, he shall pass safely through this World; for he only is safe that hath God for his guide.* Doth he not speak a little like *David* himself, *Psal. 37. 26.* Who never expected to come to Glory, except he vvere guided by his Council! Novv, if a poor Heathen could say thus, and see good reason to trust God, and admire his Faithfulness as he doth frequently; and so doth *Seneca*, justifying Gods Faithfulness in all his dealings with the best men in all their Sufferings, and the prosperity of the vvicked; vvhat then shall the heavenly Christian say, vvho hath experienced so much of Gods Faithfulness in ansvvering his Prayers, in fulfilling his promises, and supplying all his exigencies. *David* vvill tell you as much, and justifie God in his most severe dispensations tovwards him: *In very Faithfulness hast thou afflicted me, Psal. 119. 75.* In our earthly and bodily affairs, vve should never count that Physitian faithful that vvill rather open a vein, or put his Patient to exquisite torture to save his Life, then let him die easily. We believe a Father may vvhip his stubborn Child vvith more love than let him alone. To prevent the Ax or Halter vvith a Rod, is no cruelty. Faithful are the vvounds of a Friend, *Prov. 2. 7, 6.* It vvas not for nothing that the Psalmist sticks so close to God, he had a little experience of the unfaithfulness of other friends, *Psal. 38. 9, 11.* *His Lovers and his Friends stood aloof from his sores, and his Kinsman stood a far off.* May not a great many complain as well as *Iob*, *That their Brethren have dealt deceitfully as a brook, and as the stream of Brooks they pass away,*

away, Job 6. 15. A friend may forget one, a brother may disown one, Father and Mother may cast one off, but here's a Friend that sticks closer than all. Nay, He is a better Friend to his than they are to themselves, when they love themselves so little as to undo themselves, he loved them so well as to save them; when they loved themselves, so as to Poison themselves; he loved them, so as to give them a powerful Antidote; when they like Children would have the Knife, he takes it out of their hands lest they should cut their Fingers; when they are so careless as to surfit themselves, he is so faithful as to keep them short, and diet them; and all this I hope they that understand themselves will not call unkindness or infidelity. David had in his time some Friends that made no bones of hazarding their lives for him; some of them were willing to quench his Thirst though with their Blood, and yet for all that in all his life he never met with so faithful a Friend as his God, Psal. 89. 8. *O Lord God of Hosts, who is a strong God like unto thee, or to thy faithfulness round about thee?* He had rather trust his God than any of them all. God is a real true faithful Friend; he tells us things as they be; he doth not speak of more things than the nature of them doth require; he doth not tell the best, and hide the worst; he doth not speak all of Heaven, and nothing of suffering, but saith plainly, all that will live godly in Christ Jesus, they must suffer persecution: And Christ saith, Those that will be his Disciples, must take up their Cross and follow him, and that through many Tribulations, they must enter into the Kingdom of Heaven; He speaks of sowing in Tears, as well as reaping in joy; of

flinction as well as Glory. And when he speaks of  
 the Glory of another world, he doth not too  
 highly advance his Excellency. When he speaks  
 of his Wrath, or Hell, or Sin, he doth not make  
 them greater evils than they be. The Lord is  
 faithful in all his dealings, and that they which  
 love him, know right well. Whatsoever doth  
 happen to the world doth happen justly and  
 faithfully; and so if thou wilt but well observe,  
 thou shalt find. And what saiest thou after all  
 this, thou who hast tryed many and many a  
 friend, so called, and hast by sad experience first  
 or last found them all unfaithful, and art almost  
 ready to say of all men, that they are Lyars, and  
 that truth and reality are rarities; thou thinkest  
 there is scarce a man upon the Earth to be trusted?  
 And wilt thou never be affraid of such a friend?  
 wilt thou at last be wise, and be acquainted with  
 a friend that never proved unfaithful? Behold  
 such a one that would be glad with all his heart  
 to entertaine you, would you but forsake your  
 old treacherous Acquaintance. Here, here's one  
 that never fails, nor forsakes those that put their  
 trust in him. The Heavens shall depart, & the Hills  
 be removed out of their places, but his faithful-  
 ness, his love shall never depart from his; and  
 wilt thou not think such a friend after all this  
 worth the having? Come, come, never stand  
 fretting thy heart out with discontents, men will  
 be men, that is, unfaithful as long as the world  
 lasts. Do you expect as long as sin reigns in mens  
 souls, that as long as Satan doth so much act  
 therein, that they should forget to be selfish, co-  
 vetous, deceitful? but now God will always be  
 like himself a God, faithful, true, holy, just: and if  
 any

any one in Heaven, or in Earth can condemn God justly, of the least unfaithfulness, my mouth shall soon be stopped. In this thing I confess my self to be of *Antoninus* his mind, who said, *That if there be a God as there is most certainly, why that God must necessarily be most faithful, most wise, most good; but if there be no God, it is not worth the while to live in a world, in which there is nothing but sin, confusion, disorder, and no hopes of a redress; the excellence of our being, our Reason, would make our misery more exquisite, and our lives less desirable.* But blessed be God it is not come to that pass, that we should need question the being of a God; for as one saith wisely, *Thou hast far more reason to question thy own being then Gods.* Now I say again, methinks he that hath been so oft perplexed with many unfaithful, unworthy carriages from them which he called friends, should be at last perswaded to try what this one friend would do for him. O what abundance of sorrow would it prevent, if men would but trust God more, and men less. This, this is the friend, sick and well, rich and poor, living and dying, always the same. Make sure of this Friend, and thou art safe; thy All is then in safe and faithful hands.

*Seventhly, He is a rich Friend, the earth is the Lords, and the Fulness thereof; cattel upon a thousand hills is his.* He it is that hath the absolute disposal of Crowns and Scepters, he it is that can easily raise all his Favourites to a high estate; if the world and all its glory can do his any good, if Kingdoms and vast Dominions can advantage them, he can with better reason than he did to Christ, say, *All this is mine, and if thou wilt love me and worship me, I will give you as much of it*



it as will do thee good; and who would account  
 it a kindness to be given that which will do one  
 hurt? but these are but Toys and Trifles in compa-  
 rison of what God hath to bestow upon his Friends.  
 Lift up thine eyes, and behold those glistering  
 Stars; look upon that stately Canopy that  
 hangs over thy Head; why, all this is nothing  
 almost to the Glory which shall be revealed; there  
 is a far greater disproportion between what we  
 see and enjoy at the best here below, than there  
 is between the Foot-stool and the Crown. O  
 could you but by Faith draw the Curtain and see  
 vvhat is vvithin; O did you but know vvhat's be-  
 hind those Hangings vvwhich you see vvrote so cu-  
 riously, the Work of his Fingers! O that that's  
 the Place, there's a House indeed, there's a Palace,  
 couldst thou but by Faith and Meditation take a  
 view of it; could you but make a Voyage into  
 that far Country, and see that City of God, and  
 Discourse vvith the Inhabitants of the *New Je-  
 rusalem*; vvhat Discoveries should you then have  
 of the Riches, State, and Granduer of that Prin-  
 ces Court; shouldst thou but see those Treasuries  
 opened, and know the vvorth of Gods Jewels,  
 thou vvouldst vvonder vvhat Men and Women  
 meant, that they should need so much perswa-  
 ding to be Acquainted vvith him that had such  
 things to bestow; you vvould judge him vvorth  
 than mad, vvho should not joyfully embrace any  
 Overtures of this Nature; in a vvord, they vvould  
 reckon that person besotted that should not vvith  
 all possible Gratitude, close vvith such kind of pro-  
 posals. Come along therefore vvith me, poor soule,  
 thou that art not vvorth a Groat, and hast never  
 Friend that can or vvill give you any thing to spe-

of, come along vvith me, and take a short pro-  
 spect of the Territories of this mighty Monarch,  
 let's get up to Mount *Pisgah*, and make a Survey  
 of that goodly Land, let's take a turn or two in the  
 Courts of his Palace; consider vvell the pleasantness  
 of this Seat, how rarely it is Accommodated, the  
 Richness of the Furniture, the Nobleness of the  
 inhabitants, the Sweetness of that Harmony that  
 sounds Night and Day in that Temple, the uncon-  
 ceivable Costliness, Riches, Glory, and Excellency  
 of every thing. Do but look a little about thee,  
 are not thine Eyes even dazelled at the sight? Do  
 you see vvhat Building that is, vvwhose Walls are  
 Jasper, and the City is all of pure Gold, like unto  
 clear Glass, and the Foundation of the VValls of  
 that City are Garnished vvith all manner of pre-  
 cious Stones, *Rev. 21. &c.* And vvhat think you  
 now, where is the Prince upon Earth that ever was  
 master of such an Estate? What are his Attendants?  
 the meanest of those that stand in his Presence, is  
 no less than a King; the least of his Servants is  
 more Rich and Glorious than the Mightiest Po-  
 tentate that ever trode upon earthly Mold, that  
 was a stranger to God. This God doth not grudge to  
 give that which is more worth than a thousand  
 Kingdoms to his Darlings. I might tell also at  
 what a rate they live, vvwho are fed always at his  
 Table, and vvhat dainty Dishes they Feed upon, I  
 might speak of their Clothing and Robes, all  
 which speak the Riches of that Lord which main-  
 tains his servants so highly. But vvhat am I doing,  
 Can I Grasp the Heavens in my Arms? or take up  
 the Sea in the hollow of my Hands? Can I measure  
 the Heaven of Heavens, or weigh the Mountains in  
 scales, or the hills in a ballance? Could I do all  
 and

and a thousand times more, yet could not give you Account of the Estate of him who would be your Friend, your Husband: at the best, I can but give you a superficial gross Relation of it, and when I have said all that I can speak of, and all the men in the world with all their Tongues have spoke what they can too, nay, let Angels with their Heavenly Rhetorick do what they can to set out the Glory of his Kingdom; I say, when all this is done, you must remember all fall short of what it is, and that since the beginning of the World men have not heard, neither can they enter into the Heart of Man, to conceive what God is Worth, what a Friend you may have of Him, if you will but speedily be Acquainted with Him. His Kingdom hath no Bounds, and his Dominions Reach further than both the *Indies*. The small Love-tokens that he sends now and then to his Beloved into a far Countrey, are of infinitely more Value than all the Locketts of Diamonds and Richest Pearles and Jewels in the World; *Prov. 8*. Behold how merrily *Rebeccah* looks upon a sordid Jewel or two presented by *Eliezer* from his Master, how soon is her Heart Conquered? and what should we not be more taken with things of far greater Worth? What is all this, as much as no thing with you? Methinks your hearts should be all on a Fire; Methinks you should quickly say, O that I could but see Him! Who will bring me Acquainted with him, he shall have my heart, my dearest Love? Methinks, should I ask you the same question that they did *Rebeccah*, Wilt thou go a long with me to such a Friend? You should readily, without any further dispute say, yes, with all my Heart, and think long to be up and

going. Why then do you talk of a year, a month longer? O what ail poor Creatures to make us stand waiting so long for an answer? Do you ever expect a better offer? Do you look to advance your selves somewhere else? Can you hope for a better, a richer match? Go then and search out among all thy Lovers which make suit to thee, which of them can feed thee with such costly viands, which of them can cloath you in such Royal Apparel? Which of them can make you such a Joynture? Consider wisely and speedily, that I may turn to the right hand or the left. What, saith thou, canst thou amongst them all, better thy self? Is there any one like him? Is there any of the Sons of the mighty comparable to him? Are any of the Kings, or great ones of the Earth able to make you such an offer; or should they, can any of them make it good? What, have you yet resolved upon the point or not? What it is you stand for, I pray do you question the Truth of what I speak? Do you make account I speak of the highest, and make the best of things? Why, then let me tell you further, I have not, I cannot tell you the half of what you will find to be true, if you would come to be thoroughly resolved, or of what you will believe hereafter, to your sorrow, if you still refuse him. And I must further add to what I said before, that whatever riches God possesses, he will Joynture you in, as soon as you shall in good earnest be willing to accept him for your Friend; all that I can speak of, and more too, you may call your own. Ask, and it shall be given without prescribing how much more than you can ask or think shall be given you. Your Lord and  
husband



husband is not so niggardly as *Ahashuerus*, who said, *What is thy request, and what is thy Petition, Queen Esther, and it shall be given thee, to the half of my Kingdom?* But God saith what is thy request, and what is thy petition poor soul, and it shall be granted to the whole of my Kingdom; what is it thou wantest, what attendants dost thou lack to wait upon thee to my Court? are they Prophets, Apostles, Ministers, Angels, they shall be given, *1 Cor. 3. 21.* Do but try him; he bids you ask, and you shall have: Let me give you this one *Memento*, Ask like one that hath to do with a rich King, who hates to do any thing below himself; remember it is he that delights to give like a God; widen therefore thy desires as large as Heaven, be bold and speak a great word, and I warrant thee thou shalt not be denied; tell God, that seeing in his infinite goodness and condescension, he hath been pleased to give thee leave to ask without restraint, thou dost humbly request his Son for thy Lord and Husband, himself for thy Father, God, and Friend, his Kingdom for thy Dowry, the Righteousness of his Son for thy Ornament, Cloathing, and Beauty, the comforts of his Spirit, and abundance of his grace to bear thy charges handsomly, till thou comest to his house. This is high indeed! but thy great and noble Lord loves dearly to hear such covetous Petitioners, who will be put off with nothing but such great things. When do any of these go sad from his Court? when do any of the seed of *Jacob* seek his face in vain? This, this is the generation of thriving ones, who seek for life, immortality and glory; who seek thy face, O God of *Jacob*. And now what do you say,

will

will you believe all this ? Dare you take my word ? I am perswaded none of you all think I dare tell you a lye, and do you any wrong ; but for all that, I do not desire you should take my word, nor the word of any man living in a thing that concerns Eternity ; but take his word who cannot lye, *Psal. 8. 18. Riches and Honour are with me ; yea durable Riches and Righteousness,* vers. 19. *My fruit is better than Gold ; yea, than fine Gold ; and my Revenue then choice Silver.* The wise man tells us, *That wealth makes many friends,* Prov. 19. 4. *And that many will intreat the favour of the Prince ; and that every one is a Friend to him that gives Gifts.* If this might be in Spirituals, I should not fear, but that I should prevail with all my hearers to seek the friendship of God ; if their real interest did weigh with them, if true riches and wealth could win their affections, if the most substantial good things might signify any thing, if solid reasons might byass them. I should not fear going away without them. But alas, alas, how little power have all these things with the sensual world ? What are men and women turn'd to ? What fots and bruits are they in the concerns of their souls, and the affairs of that other world ? Men run up and down hunting after good things, and have taken a false seat, they hope to catch that at last which they will feed upon, and satisfy themselves with. I tell thee, O man who askest, who will shew us any good ? Here here it is ; riches thou meanest : well then, let it be so ; and if I do not prove that what I offer thee from my great Master, to be a thousand times more worth thy seeking than Gold or Silver, and better Coin than that which bore *Cæsars* stamp

stamp upon it, then say you were cheated. Thou tellest over thy moneys very fast methinks, but are you sure all that is Gold which doth so glitter? Is all that currant Silver? VVill it go in another Country? Is it not possible, but that you may be mistaken. Here, here is the Gold that is tried, it vvill go any vvhere; here is one that will give you, will you but desire earnestly his Acquaintance, such Treasure that will not perish, such Silver that hath not Tin, such Gold which hath no Dross, such true Riches that can't be taken away from you. Ask that Saint which looks so merrily, that lives so bravely, how he got his Estate, and how he came to be so Rich all of a sudden; he will soon tell you how, and where his Treasure lies, and yet not fear being Robbed. He hath of late been Acquainted with a Friend that hath given him that which makes him esteem, himself more worth than if he were possessed of ten times more than ever *Alexander* or *Cesar* was. A Friend of *Cyrus* in *Xeniphon* being asked where his Treasure was, which made him to think so highly of himself? His answer was, *Where Cyrus his friend was*. A Christian may with much better reason and chearfulness, if asked, where his Riches and Estate lies, answer, *Where God his Friend is*. Ask the poorest of them that are Acquainted with God, the weakest of all his Children, what they will sell their Portion for, and what you shall give them for to resign up all their interest in God, to quit their claim to this Inheritance: Would they not all be of *Pauls* mind, and even scorn the motion, and count the glory of a thousand worlds, but as dung and dross in comparison of the excellency of the know-

knowledge of Christ Jesus their Lord, *Phil. 3. 8.* Nay, hear what one says that was far less acquainted with God than any of them which I have been speaking of, when he talks of such a kind of bargain as this. (*Epict.*) *Offer me a Kingdom, and you offer me to my loss.* For, saith the same Author in another place, *A good man may look up to Heaven, as the seat of his Friend, and not fear want.* Inquire of *David* what portion God gave him? and he will soon answer you. A goodly portion indeed; and that he gave him no less than himself, and that the lines are fallen to him in pleasant places, and that he hath a goodly heritage, *Psal. 16.* And therefore he counts himself richer than if he had all his Enemies in chains, and their Royalties at his disposal; he takes himself to be as far happier man than if he were absolute Monarch of the Universe, and were to give Laws to the inferiour World; he reckons himself now as well to pass and better too than *Adam*, when he was sole Landlord of the World. It was true spoken of some body, I do well remember who. *He that hath rich Friends, must not look upon himself as poor.* O then that you would be indeed friends to your selves, and have respect to your own real interests! And what, will not this mighty and powerful Argument, which weighs as much as a thousand others, prevail? And do you still say, what profit will there be in serving the Lord, and what advantage shall I get if I be acquainted with him? To what account will it return? I can answer, To a very good account every way. Try but this trade with the wise Merchant; you shall soon feel the benefit of it. (*Bolton*) *Contrast thy self mountains of Gold and rocks of Diamonds?*



mounds, & to this a vast unmeasurable tract of ground,  
 land of inheritance, the most fertile soil in the world,  
 bringing in such a burden every year that shall trouble  
 the owner to reap it; imagine his Pasture as great  
 as his Arable, and all cloathed with thousands of Cat-  
 tle small and great, and none of them barren neither;  
 suppose his Barns and Store-houses could never be  
 emptied, and his Presses should burst out every year  
 with new Wine. Again, let the Merchant store his  
 Cellars with the most pure Oyl, and furnish him  
 with such rich Spices as the Queen of Sheba brought  
 to Solomon; suppose he were provided with all the  
 exquisite Rarities that the Air, Sea, or Earth can  
 afford, yet for all this he were a beggar, in compa-  
 rison of one that hath God for his Friend: Such a  
 one possesseth him that possesseth all things. Well  
 then, be perswaded at last to be vvise. I remember  
 the Moralist (*Sen. Epist. 6.*) brings in one acting  
 like a vvise man, and a good proficient in Philoso-  
 phy, vvho begins to be a friend to himself. And  
 this is that that I am pleading vvith you for. If  
 I came to rob you of all hopes of happiness, and to  
 give avvay all that you have or expect, and to turn  
 you into Mendicants; if I come to persvade you to espouse  
 a beggarly interest, and to match your self so  
 that you should be sure to be undone, I should  
 not vvonder, if after I had spoke much, I should  
 prevail but little. But vvhen it is such a Cause that  
 I am pleading, vvhen it is for your ovvn unspeakable  
 advantage, vvhen it is riches, true riches that  
 vvould have you look after, an estate that I vvould  
 have you mind, vvwhich may be had for the looking  
 after, have I not cause to admire vvhat need a man  
 should have to use so many vvords? Had you money  
 to spare, and could I tell you of a brave pu-  
 cha

chafe that you might have an excellent penny-  
 vvorth, I am persvaded I should not be very un-  
 vvelcome. Could I tell you of a vast Estate that you  
 might have, upon the matter, for accepting or  
 looking after, I believe I need not spend ten years  
 in earnest begging and intreating you to look  
 after such a thing. Should I offer to bring you to  
 the place and person of vvhom you might buy it,  
 should I not soon have your company? should  
 not your necessities be quickly made ready for  
 such a journey? vvould you not be up betimes in  
 the morning? nay, vvould you not travel all night,  
 and think it no folly nor madness, both to lose  
 some rest, and to take some pains, so you might  
 but come to possess vvhat I speak of. Nay, vvere  
 there but a possibility of obtaining of it, at least  
 a probability, I persvade my self you vvould not  
 fail to look after it the very first thing you did.  
 I am ready to think you vvould neither spare for  
 pains or costs, so that after all you might but  
 make sure of enjoying it. Why, vvhat then is  
 the matter that I can do no more in the business  
 that I am about? I am sure I bring you tidings  
 of a better bargain, a braver purchase, and surer  
 inheritance, and vvhat need I then spend so much  
 time in arguing vvith you? Good Lord! vvhat  
 mean people? Are they out of their vvits, and  
 quite beside themselves? What, is a Feather bet-  
 ter then a Crovvvn, Brass than Gold? Is a Glas  
 to be preferred before a Diamond, finite Enjoy-  
 ments before everlasting Riches, Darknes before  
 Light, the World before God? O hovv is man  
 sunk belovv himself? What, hath sin made men  
 and vvomen? If this be not folly and madness,  
 vvhat is? Such may go for vvise men in the vvorlds

account that makes such choices; and it's possible a man in *Bedlam* may say his neighbour that tore all his hair off from his head, is well in his wits. O that this were not the condition of the far greater part of the world. And vvhat meanest thou, O my soul, that thou art no more affected to see such vast multitudes of brain-sick frantick sinners, that make light of the tender of the Gospel, that take them for their enemies, vvho vvould do their utmost to make them happy for ever. I must profess I am even ashamed of my ovvn heart, that I do not mingle my vvords vvith tears; that I should speak for God and souls, vvith so indifferent a spirit! Well, novv you have heard of a great Match by which you may be made for ever; are you for all this of the same mind you vv ere: Well then, complain not if you be a beggar. Remember hovv you vv ere offered, remember you might have been vvorth more then a vvorld. O that inconsiderate souls did but knovv; and indeed knovv vvhat an offer this is! O that they vvould not carelessly undervalue such a proposal! O vvhat shall I do? Hovv shall I persvvade you? What Arguments vvill prevail? O thou great and mighty God, give men and vvomen but a spiritual understanding of these things, make them deeply apprehensive of their excellency and reality, and then I should soon have them vvith thankfulness complying vvith these tenders vvich thou commandest me to make unto them. O vvhen shall it once be! Hovv long shall the Devil, and an unbelieving heart undo so many Millions? Hovv long shall Satan triumph over souls, and cheat them thus miserably of their All? O pity, pity dear Lord,

the besotted foolish world, and give me more compassion to souls, that I may with incomparably greater earnestness and tenderness plead thy cause with them, and resolve to give them no rest, till I have perswaded some of them in good earnest, to look after the great and weighty affairs of Eternity, and the making sure of their Friend.

*Eighthly*, He is a sympathizing Friend. It goes to his heart (with Reverence be it spoken) when any injuries are done to any of his; when his friends are wronged, it touches him to the quick: He is tender of them, as of the apple of his eye. Again, *He that despiseth you, despiseth me*. Never was tender-hearted Mother more pitiful over her only Child, then God is to them which love him, never was any friend so much concerned for another as God for his. What else mean those high expressions of pity in *Isa. 63. 6*. *In all their afflictions he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old*. It was not once or twice that God did so by them; but in all their afflictions, he was afflicted; which was not expressed in some cold formal words, such as these: Alas poor creatures, they are quite undone, their enemies are very barbarous, but he shew'd it in that most real demonstration; by saving of them by the Angel of his presence. A verbal kindness costs little, and helps little. But suppose his friends are carried Captive, are they not quite out of the reach of his help? No, his love, pity and power, will find them out in any place under Heaven; and if they be slaves, he will redeem them, though he gives



Kingdoms and Nations for their Ransom. In his love and in his pitty he redeemed them; and when by hard usage they are grown so weak and feeble, that they can scarce go nor creep, why, he will carry them in his arms, and bare them. And thus he did of old; and his affections are rather greater than lesser now, than they were then. The mother can be weary of carrying a dirty screaming child; she thinks it less trouble to whip him, or to let him lie till he hath cried himself weary; she is loath to lug such a troublesome thing up and down all the day long. But yet such is the tenderness of this Father, that he carries his all the day long, though they be so heavy, so unquiet, so dirty. But of that presently. How oft do you read of strange pity in the book of the *Judges*; when they had by their own folly more than once brought themselves into calamity, how do his bowels yern over them; and when any of his are groaning under any trials or temptation, what sending and running is there? how many Cordials are prepared for them? what calling to this servant and that servant to attend them with all the care that may be, and to comfort them in this state? and in case of abuse, how doth he shew his love to them? If you should ask *Pharoah*, he would tell you, that Gods Friends are edge tools: why else doth the Lord lay about him with so much indignation, when they are oppressed. Nay, for their sakes he rebukes Kings, saying, *Touch not mine Anointed, and do my Prophets no harm*; if they do, be it on their peril. How did he bare the afflictions of his people *Isiack* in *Egypt*? did he stand still as if he were unconcerned? did he shut his eyes and not see? or did he stop  
his

his ears to their cries? No, no, he sees, he sees the sufferings of his in *Egypt*, and that both enemies and friends too shall know the one to their comfort, and the other to their cost, *Exod.* 3. 7. How doth he awaken for their help, and gird on his sword upon his thigh, and march out with fury? how doth he cloath himself with vengeance, as with a robe, and brandish his Glittering sword, and sheath it in the hearts of his and their enemies? Wherefore is it that God hath so many controversies with *Edom*, *Ammon*, and *Amalek*? Why doth he Muster up his forces with violence against *Babylon*? Whose quarrel doth he engage in? What was the ground of that War? If you read over all the indictments that are before this great Judge, you will find this a common one their hatred of his people; and this to be sure he will not put up. And that which puts an Accent upon all this, is the unworthy carriage of most of them towards him all this while. But of that under the next *Head*, which is this.

*Ninthly*, He is the most patient Friend: Never any one in the world could have digested such affronts, born such indignities, as God hath many a time, and even from the best of those that he takes into this intimacy with himself. Had it not been for this Covenant of Friendship, *Judah* and *Ephraim* too had been soon unpeopled; as for them they soon forgot their Covenant, yet for all that God remembers his; though *Ephraim* forget to be a Child, yet God can't forget to be a Father. Read that Text and wonder, *Hos.* 11. 7. 8. *And my people are bent to back-sliding: though they called them to the most high, yet none at all would exalt him.* Though they had many compassionate

Prophets that called after them day and night, when they saw them turning their backs upon God, yet they were not minded. Who now would conceive that God should ever think a thought of kindness towards them more? yet hear what God saith, *How shall I give thee up, O Ephraim? how shall I deliver thee, O Israel? how shall I make thee as Adam? and how shall I seal thee as Zebulon? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim; for I am God and not man; the holy One in the midst of thee, and I will not enter into the City.* Well, now tell me if ever there were such a compassionate, meek, patient Friend. *Ephraim* was up in open Arms against his maker, he did rebel most unworthily against his good Lord and Friend, to whom he was bound by infinite Engagements. *Ephraim* had quite cast off God, and he will have nothing to do with him; and *Judah* is not far inferiour to his treacherous Brother; and what will God do? One would think, as I said before, he should ease himself quickly of such false Friends; one would think that after such unfaithfulness, he should for ever banish them his Court; one would soon conceive that he should think of dis-inheriting such rebellious Children; for theirs was not the first, second, nor third time that they had served God thus; who then could imagine that he should ever trouble himself with them any more? Should one not look every day when he should quite cast them off? Why, God seems sometimes to threaten as much, and seems ever and anon to Act towards them, as if he would

never

never look upon them more while the world stands. Go saith God to your Idols, let them save you? what do you come to me for; you have refused to have me for your God; go cry to your gods, and let them deliver you. Thus he seems to turn away his face; yea, for all that, see how soon he forgets his displeasure, *Ephraim* is his Child, his dear Child, and he can't but pity him; and how shall I give thee up, O *Ephraim*, &c. how hardly is God brought so much as to chastise his Children; he never corrects them, but when there is an absolute need of it; ask the Church under the rod, and she can't but say as much, *Lam.* 3. 32, 33. *For though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the Children of men.* He calls judgment his work, his strange work: and when he doth correct his stubborn Children, how doth he many times give them a lash and a kiss, a frown, and a smile? O what would have become of the holiest men living, if God should upon every provocation have broke with them. If God should mark iniquities, O who should stand? Which of the fallen Sons of *Adam* hath not abused his high Kindness? and yet for all that, how is his Patience and goodness exercised towards them; well might the Psalmist make that the burden of one of his songs, *O that men would praise the Lord for his goodness, and for his wonderful works towards the children of men;* and that of another, *For his mercy endureth for ever.* What created being could have torn the thousandth part of that from any hand but that God doth every day from his dearest children? What peevishness, and unfriendly quarrelling,



relling, what Murmuring and repining, doth he bear, even from them for whom he hath done such great things? How strangely do they carry themselves! how seldom and complemental in their visits of him! how cold and formal in their addresses to him! how frequently are they conversing with his basest enemies! How much treachery and underhand dealing doth he find in them! yet for all this, how great are his kindnesses, and how open are his arms, upon their acknowledgement, to receive them again! Little do we think what unkindness the Lord overlooks; and indeed except we knew what it was to be infinite in holiness, could we any way conceive how infinite his Patience is, *Psal. 106. 43, 44. Many times did he deliver them: but they provoked him with their counsel, and were brought low for their iniquities. Nevertheless he regarded their affliction, when he heard their cry, and he remembered for them his Covenant, &c.* Here, here's Patience, here's love and goodness with a witness! VVhat Prince under Heaven would trust a Rebel, that hath been in arms a hundred times against him, and that at the best doth serve him with so little delight? VVhat friend would continue his familiarity and kindness there, where he hath found abundance of falseness? and who but thou, O God, is so merciful and gracious, Long-suffering, and abundant in goodness and truth? As for the trouble that any of his meet with, most commonly they may thank themselves for it; and it's always sent them in kindness: there is none of them all but may say, this is my iniquity, this is the fruit of my back-sliding, this I have got by my estrangement from God.

Tenthly

*Tembly*, He is an honourable friend, and to be acquainted with him is the highest honour in the world. This word, honour, sounds great in the ears of this proud world; what running and catching to get a little of it! How do many undervalue their lives, and make nothing to hazard their blood for a little of that men call Honour; some prize it above riches and wealth, and care not almost at what rate they purchase it; and yet in the mean while they are furthest from that which they so greedily desire, and they run away from that which they seem to pursue. Poor ignorant man is fearfully mistaken, he calls that his honour which degrades him, and takes that for his glory which is his shame: How is he pleased with that which when he hath, he neither sees nor feels, and scarce knows what it is! (*Epiſt.*) What is it, O man, that thou loſeſt thy ſleep for? what is it that thou art at ſo much charge to buy? that rather than you will want it, Eſtate, Blood, Life and Soul, and all muſt go for it? Knight, Lord, Earl, &c. Worſhipful, Right-worſhipful, Honourable, Excellent, Gracious, are big words, and make a great noiſe; but is this the true honour? will theſe words without the thing do a man ſo much good? a man, I ſaid, and ſo doth God ſay too, and death will make the biggeſt of them all know as much ere it be long; for all theſe big words: what if his breath ſinks that ſpeaks theſe words, and his that hears them, be not much ſweeter. (*Antonius*) Is it ſuch an honour to have a company of fools to call him wiſe that it may be is like themſelves? is it worth a Soul, to have it ſaid when I am in hell, there lived a brave Gentleman, that kept a Noble

Noble house, and brave Table, his Cellar was always open, one might come when one would, and drink as long as one could stand, and never hear, why do you so? and be always welcome; that is, in plain English, where a man might be encouraged to damn his soul. There lived a Noble gallant Person who bid defiance to the Almighty, that had courage enough to go to hell merrily, that had a desire to carry as many along with him as might be; damning, swearing, cursing was their Language, ; eating, drinking, sleeping, whoring and persecuting the people of God their business. And are these your honourable Persons? Nay, Go higher, to bustle up and down in Cloth of Gold with a vast retinue; to have men on this side, and that side, bowing and cringing; and is this such a business? Is it worth the while to keep such a stir about that which a wise man may want, and a fool have? (*Anton.*) Will those Names, that Grandeur and state, those high Titles, render you more acceptable to God? will they procure you a freer access into the presence of that great King? will those great words scare death? will he say when he comes to your house, this is a person of quality, I must not be so bold as to come near him? will your honour procure you a protection from the arrests of this Serjeant? Where is the Honourable personage, the Gentleman, Knight, Lord, King, or Monarch, that hath lived a thousand years: (*Lucian*) Are the wormes afraid to gnaw thy heart? Will thy flesh never putrify? Will your Servants, or your Master either honour you in Hell? And is this all that you keep so much a stir for, that can do you no good in the grave, or in another world? Can

that be better worth then Heaven, then God? O that we might but know what it is, that great thing is, which is preferred before Christ and everlasting glory? Again, I ask what is it that the Grandees of the world do so much idolize? Is it to be called Wise, Great, and Noble? But what if the wise God call such a one a fool? (*Epiet.*) What if he know neither himself, nor his God, nor his interest? Hath he much greater reason to boast then a feather that some body will say it is heavy; or dung, that the Swine saith it is sweet, (*Juven.*) What profit is it for a man to be made great for betraying his Country, and flattering a Tyrant, who Yesterday was the son of a Stage-Player, and to morrow shall be shorter by the head? What good will it to a beggar that is ready to be starved, to be told that he is a Prince, a brave fellow, worth some thousands by the year? But would you know which is the ready way to true honour? I tell you, it consists not in the favor of them that must die like themselves, and before that few years be over, must stand but upon even ground with the meanest; it consists not in the sorry acclamations of them which measure a mans worth by his estate, and their dependance upon him; it consists not in the praise of them whose commendations some wise men have counted a discredit. But he hath shewed thee, O man, what is truly honourable, to do justly, to love mercy, and to walk humbly with thy God, *Micah.* 6. 8. To bare relation to God as a Father, and to carry themselves as his Children, to be a Servant, and Friend of God; this, this is honourable, truly honourable; this is the eighth, the top of the Creatures preferment. To converse



converse vvith, and delight in his Maker. To  
 love, admire, and rejoyce in God, and to love  
 God, to take complacency in the soul; this is  
 something indeed, this is honour, a wise man  
 would not grutch to venture his Estate, his  
 Blood, his All for this: And how few of the  
 Gallants of the vvorld understand the nature of  
 this honour? Hovv do most of them account that  
 vvhich is the only true badge of Nobility, a term  
 of disgrace; and that vvhich speaks a person  
 highly honourable, and to have brave blood run-  
 ning in his veins, to be lov, sordid, and much  
 beneath them; as if it were below a Creature  
 to serve his Maker, and a pitiful preferment to  
 be advanced to glory. O that men of parts and  
 learning, that persons of Quality should be so  
 mistaken! O what's become of their Reason?  
 Is it an honour, a preferment for a man to be-  
 come a brute? We are ready to pity mad men,  
 and to laugh at fools; but whether there be no  
 more reason to benioan the condition of most of  
 the honourable persons in the vvorld, I leave  
 Christ and Christians to judge. Well then, will  
 you be informed after all this by him, who hath  
 all preferments and honours in his gift; I mean  
 the great King, and he will tell you that Glory  
 and honour are in his presence, 1 Chron. 16. 27.  
 Mans onely honour and true dignity lies in his  
 nearness, and acquaintance with God. A pra-  
 ctical knowledge of his Maker is the Creature  
 greatest preferment. *David* was of the mind  
 that it was none of the lowest honours to be  
 Gods servant, *Psal.* 84. It is upon the account of  
*Israels* near Relation to God that *Moses* reckons  
 them the happiest, the most honourable people

in the world. Because God had avouched them to be his peculiar people, therefore they might well be said to be high above all the Nations which God had made, in praise, in name, and in honour; *Deut. 26. 18, 19.* And upon this account, might a wise man have his choice, whether he will wear a Crown, and be a stranger to God, or Rags, and be one of his nearest servants; he will not stand long before he determine the case, he will soon answer with him, *That he had rather be a door-keeper in the house of God, then dwell in tabernacles of wickedness.* If mens actions may speak their Judgements, most of the Gallants of the world are of a far different opinion. But, O let me dwell for ever in his house, and stand always in his presence; happy are they that see his face, happy are they that behold his beauty. This, this mans Crown, this is his highest honour and dignity, for God to be mindful of man, and for his Maker to visit him; this sets him but little below the Angels, this Crowns him with glory and Honour, *Psal. 8. 45.* This is that which puts a true personal worth upon any one, and therefore the *Psalmist* thinks those the excellent persons, in whom is his delight. Upon this account the Scripture saith, *The righteous man, who is in covenant with God, is more excellent than his neighbour.* The pur-blind VWorld, they judge altogether by the outward garb; they see the face, the rich apparel; they see the estate, but they see not that inward excellency and beauty that may be under but mean habit: they are ready to despise the Noble Worthies of the World, such as can look upon Kingdoms as small things in comparison of what they have an interest in,  
 Who

who can call God Father, and Christ Brother. Have you never heard of a King in mean apparel, of a Prince without his Robes upon his back, or his Crown upon his head? and will you say that therefore he was but a common person? But those heavenly Creatures that have a more spiritual refined sense, that understands something of things and Persons, are quite of another mind, they can look upon great ones in the midst of their gallantry, without a friend in Heaven, as mean persons that have no interest to speak of; and many of them, for all their greatness, to be in a far worse condition then Dogs and Toads. They can also look upon a poor despised Saint, a contemned Christian, though as to a carnal eye; he should look as if he could scarce speak sense, to be a favourite of Heaven, a person of quality; such a one as this he values as the Son of a King, a Citizen of *Zion*, one of the Royal Race, one of that glorious Retinue, that stand always in the presence of God to serve him, the least of which are Kings and Priests to their great Lord, *Rev. 1. 6. By faith he sees their Crown, and looks upon that Royal Diadem, which shall ere long be put upon their princely heads.* This was the great preferment they sought, this was the honour they most desired; as for the world and all its glory, they can well spare it for those that shall never be advanced to any higher dignity, to any better preferment. As for the Saint, as contemptible as he looks, he hath higher designs, nobler things, greater honours in his eye; and if that which the world so admires were the highest glory that a Rational creature were capable of, the top of mans preferment, why then he could look upon brutes them-

themselves as his equals, except in this, that their Pleasures are more certain, and their Miseries less understood.

It is storied of *Constantine* and *Valentinian* two Roman Emperours, that they subscribed themselves *Vassellos Christi*, the vassals of Christ; and that *Numa Pompilius* esteemed it a higher honour to be a *Friend of God*, than a *Lord of Men*. Consider poor sinner, consider what honours you slight, what preferments you refuse, what dignity you undervalue, when you make light of acquaintance with God. Had that brave Stoick, *Epictetus* I mean, known God in Christ, he would much more have wondered at the inconsiderateness of them which make nothing of being related to God as a Father; he would much more have pitied them which cleave to their lower, meaner kindred, beast, who had rather be like Swine than God, and rather be companions to their servants than their Maker. Seems it to you but a light matter to be a Kings Son? is it but a small matter, think you, to call God Father? is it nothing to be born to a Crown Immortal, that fadeth not away? This is honour, this is preferment worth the having, worth the looking after, worth the venturing ones life for. This is true Nobility to stand thus nearly related to him, before whom the Angels do veil their glorious Faces, and at whose feet the four and twenty Elders lay their Crowns. The Queen of Sheba thought *Solomons* Servants, happy, who stood always in his presence, and heard his Wisdom; but what would she have said, had she but known the honour and glory of this Prince! O blessed are those that stand alwayes in thy presence!



O God blessed are thy servants, blessed are those which see thy Glory and hear thy Wisdom; blessed are they that may have free access to thee. O let me have this preferment, though I live like *Job* at his lowest, and die like *Lazarus*. Let others sue for the favour of Princes, let them make the best of what the world can give, let them desire that which hath been dangerous to more than *Haman*; I hope I should never envy them, might I but have more frequent and intimate converse with God, may I be but acquainted with him; O may I have but a heart more to admire, love, and delight in Him, and serve him with the strength and intenseness of my Soul while I am here, and stand for ever in his presence, and behold his glorious Face with joy hereafter. O my Soul, what meanest thou, that thou still speakest so faintly and coldly of such infinitely glorious things? Why doth not a new life animate thee at the very mention of these things? Hast thou not far more cause to raise up thy desponding Spirits with chearfulness, than old *Jacob*, when his Son *Joseph*, who was Lord of that Land, sent for him into *Egypt*? Thy Father, O my Soul, thy Brother is Lord, not of *Egypt*, not of *Goshen*, but of *Eden*, of *Zion*; he is the King of that glorious City, the new *Jerusalem*; Heaven is his Throne, and Earth is his Foot-stool, and yet behold the Waggon that he hath sent for thee, behold the provision that he hath sent to maintain thee comfortably in thy journey from *Egypt* to *Canaan*; is not this enough? O my Soul awake, up and see him before thou diest; behold, he is coming, the Bridegroom is coming, *Joseph* is coming, to meet thee with a gallant Train.

Train, in a glorious Equipage; It is but yet a little while, and thy Husband will come and fetch thee in Royal State, attended with a numberless retinue of Saints and Angels. O hadst thou but an eye to behold their Chariots and Horsemen coming upon the Mountains: he is coming, he is coming, he will be here quickly, he will not tarry, he is at the door. Contemplate sometimes on these things, and a little antedate that Glory by Spiritual Meditation; do but think what a brave sight that will be to see the mountains covered with Chariots of Fire, and Horses of Fire, when the Heavens shall bow before thy friend, and the Earth shalt melt at his presence, and yet thy Heart not faint within thee; when the King shall come in the Clouds to fetch his friends to his own House, where they shall dwell for Ever. This Honour have all the saints.

*Eleventhly*, He is a suitable Friend. It is suitableness that sweetens Society. I can easily believe a poor Countrey Peasant can take as much content in the Company of a poor man like himself, as in the Society of a Prince; an unlearned Country man is no way fit to converse with Courtiers, and States-men; the vastness of the distance would so much swallow his mind, and the unreasonableness of his Spirit to such company takes away that content which otherwise he might enjoy. But yet in Spirituall, though the distance between God and Man be beyond a possibility of Conception, and the disproportion infinite, yet the Soul of Man, being immediately from God, and Spiritual like God, and having a Divine new Nature infused into it by the Spirit in

Regeneration, it finds an infinite suitableness, pleasure and content in the enjoyments of Gods Presence, and it is not sunk, but raised by an Union, Converse and Society with it's Maker. The truth of it is, did Man but understand his own Original aright, he would think it infinitely below his noble Parentage to converse with, and have intimate delightful Society with any but God and those which bare the same relation to God with himself, or to bring poor strangers acquainted with him as well as themselves. There is not a Match upon Earth fit for the Soul of Man to be Matched to: But in that other Country there is a Match indeed every way suitable; a Spirit for a Spirit, an everlasting God for an everlasting Soul; a precious Jesus for a precious Soul, a holy God for those which he hath made Holy like himself: and that is none of the least of mans Happiness, that notwithstanding that infinite distance that is Naturally between him and his God, yet that God should make in his Creature such Noble Dispositions, and such Divine Qualifications, that there should be the greatest suitableness in the World between God and the Soul and the soul and God; and they both take wonderful content in the enjoyments of one another. This is in part here, but compleated in Glory. This we may find oft in Scripture expressed in the nearest Relations, and dearest Affections. Hence God is said to be a Father, and they his Children; a Husband, and they his Spouse. Now what greater suitableness can there be than between Father and Children, Husband and Wife? God is also said to delight in them, and they in him; to rejoyce in their Company, and they in His;

how could this be, except there were a suitability  
 in them one to another. Their wills are  
 suited; what God wills they will; and what God  
 loves, they love; and so what they love, as his  
 Friends, God loves; one doth not thwart and  
 contradict the other. O how sweet then must  
 the company, the communion of such Friends be!  
 O were our hearts as they should be! were we  
 more like God, we should quickly experience the  
 unspeakable joy of our Souls, how suitable a  
 Friend he is to a soul: we should soon find, that  
 as clay and stones are as unsuitable food for the  
 body, so the world is unsuitable food for the soul  
 to feed on, and that it is God alone that can fill and  
 satisfy the vast desires of it. O, I say again, were  
 we but as we came out of our Makers hands, or  
 rather were we trimmed up in our eldest Bro-  
 thers Robes, and brought into the immediate  
 presence of this great King, were we set before  
 that glorious Throne, where the infinite brightness  
 of his Majesty shines, so that the Angels them-  
 selves do veil their faces before him; yet for all  
 that we should not long stand silent, as if the place  
 and company were unsuitable to us, it would  
 not be long before we should carry it as those  
 that were nearly related, and had intimate ac-  
 quaintance with him that sits upon the Throne. O  
 the unspeakable sweetness that will be in the en-  
 joyment of his Company! no tediousness, no  
 sickness at all upon our Spirits. We shall  
 quickly understand our work, our privilege. O  
 infinite goodness! O boundless love! O let me  
 be always solacing my Soul in the contemplation  
 of these things! O let the very thoughts of  
 them be a Heaven upon Earth to my soul! but



here, O here's the grief while we are here in a strange Countrey, there is something (in all the poor fallen Children of *Adam*, nay, in those of them that are recovered, and by grace brought into a re-union with God) there is, I say, something in God unsuitable to them, and in them unsuitable to God; and this, O this makes our lives so uncomfortable: but converse with God will wear off a great deal of that. When thou comest to lay off thy Rags, and to put off thy old suit, and to put on that new one that is making for thee, I mean after Death, when thou comest to glory, thou wilt find the case strangely altered with thee. In Heaven there will be a perfect Harmony, Suitableness and Agreement between God and thee for Ever; and thou wilt take infinite complacency and delight in him, and he in thee. And thus shalt thou spend Eternity in unconceivable joy, delight and pleasures. This is Heaven, a perfect suitableness to God, and enjoying him for Ever. O when, when, when shall it once be? *Come Lord Jesus, come quickly, Come O blessed Father by thy Spirit, and burn up what is unlike thee! O Create a greater suitableness between my Soul and thee. O Come thou down to me or take me up to thee!* O could we but talk with one of those happy Creatures that hath been in the very presence of God in glory, and should we ask him, whether he were not weary of the same work, of the same company, the same place? what answer, do you think he would make you? No more weary than a man upon the Rack but just before would be of perfect ease; no more than a healthful hungry Man is of eating; no more weary than the Sun is of running, than the

Fire of ascending, or a Stone of falling towards the Center. *Sen. Epist. 10. I know not where I had rather be than with him: I was once upon Earth as you are now, and now I am in Heaven, and in neither of both these places can I find one that I can take more delight in than God.* I must say as he, *Psal. 73. 24. Whom have I in Heaven but Him? and there is none upon Earth that I can desire in comparison of Him.* I can't desire a better employment than a delightful constant attending upon my God; Can I have better Company than such a Father? Can a greater happiness be conceived than Eternal glory, a pleasanter place than Heaven? That which I can speak, you can't hear; and could you (though in this perfect glory) I can't express what you will find and feel when you come hither. O had I but known so much as I do now, when I was in your condition upon Earth, I should with incomparable greater earnestness have sought after acquaintance with God than I did. *In his presence is fulness of Joy, at his right hand are pleasures for Evermore:* Now I feel, now I know it. I thought one smile sweet upon Earth, but now I see and feel infinitely more: what you enjoy now, is a shadow in comparison of what you will enjoy hereafter. O what do you mean, that you prize his favour no more, that you get no more intimate acquaintance with Him? What do you mean that you are so unwilling to come to this place of joy? O, were you but possess'd of what I speak of, you would say what I say, you would never be weary of praising and serving him, you would never wish your self out of his presence, and think it not possible to be in more suitable society. Is it so, O my soul? what then doest

thou here? Make hast O my soul, stay no longer here below, but know thy priviledge, understand where thy comforts are.

*Twelfthly*, He is a wise Friend, All the men and women in the world have great, mighty affairs to manage, and they want Skil, Wisdom and Discretion for the right management of these things, they are wofully to seek as to their great business; they are wise to do evil, but in Spiritualls, they are become stupid, sottish Fools; and as to the carrying on of their great work, they do it with the greatest imprudence in the world: and they will most certainly for ever undo themselves, except one that is wiser than themselves undertake to help them. All things go backward with them, and they labour in the very Fire whilest they act without God, and it is impossible it should be otherwise as long as there is such a disproportion between mans business, and his Spirit? Man is carnal, and his work is spiritual. Would an Ignorant poor Creature that is but one remove above a Beast, be fit to manage the great matters of Government? How ridiculously would he behave himself in a Chair of State! How strangely would an unlearned Man bungle, should he go about to open one of the profound Demonstrations of Mathematicks! But a natural Man is far more unskilful than any of these, as to the carrying on of that great Employment that he hath to look after, while he is on this side Eternity; his business is to serve his Maker, but what pittiful work doth he make of it? Man is made for an everlasting State, he is sent into this world to provide for another: a Good, a Happiness there is, which he is to look after;

after; he once had a fair Estate, but he hath spent and lost it all, and he is to see to the recovering of it again. He hath been in Arms against his lawfull Sovereign, and been guilty of the highest Treason, and thereby hath forfeited his Life, his Soul; now he hath his pardon to sue out, and how doth he go to work in this one thing? To mention no more. Why he goes to beg a pardon arm'd Cap-a-pe, and with his Sword drawn, he comes to ask pardon for one Treason, and he is found acting of another. *Lord have mercy upon me, and give me leave to break thy Laws,* is the sum of all his prayers. He talks of Heaven, and yet makes all the haste he can to Hell; he is told he is out of the way, but he laughs at him that tells him so; and that's his best; Sometimes he rages, and desires with all speed to remove him that would set him in the Road to *Zion*; he calls for a Hatchet to cut down the bough upon which himself stands. And this is your Man of Wisdom. The man is under sail in the midst of Rocks and Sands; and if he would but look, he might see many doleful Spectacles, to the tops of Masts, ship-wracked souls I mean; and though the Pilots tell him of the danger, yet he says, he will never believe; but that's the best and the safest road to the Harbour, and so on he goes as if he were sure he could not miscarry; and all this while he will not be persuaded but that he acts very wisely; he judgeth it one of his greatest comforts, that he runs to misery without any hinderance; and how can it otherwise be, except men were spiritually Wise? and who can teach man this Wisdom? Who shall instruct him? Who shall help him, now his affairs are upon the matter



ter almost desperate? why, if thou wilt but hear, here is one that will yet undertake their soul cause if you will be advised by him; for this is he will set all at right. And O how doth he call after you! How willing to give you his advice! how desirous to assist you. *Prov. 1. 20. &c. Wisdom cryeth without, she uttereth her Voice in the streets: She cryeth in the chief places of concourse, in the openings of the Gates, she uttereth her Words, saying, How long, ye simple ones, will ye love simplicity? And ye scorers delight in scorning, and fools hate Knowledge? Turn ye at my reproof: Behold, I will pour out my Spirit upon you, I will make known my Words unto you.* And will you set at naught all his Counsels, and have none of his reproofs! Will you rather be ruined than be beholding to him for Advice. Let me put in one word; if this wise Counsellor be not for you, he will be against you; and if you find any that can order your sad affairs more to your advantage, I pray make use of him; but if you will be ruled by him, you can't miscarry, as ill a condition as your are in; though thou beest quite broke, yet he will give you such a stock as that you may set up again, and such directions as that you can't but thrive, if you will but follow them. It is he that teacheth his Spiritual Frugallity, not to part with that for a trifle which will be a rich commodity ere long; it is he who perswades us to make the best use of every thing; it is he that teacheth Fools more true wisdom than the great Politicians of the World: though the world judge them weak, yet they have wit enough to make a good Bargain; to value Heaven before Hell, to fly from everlasting Burnings. They are wise enough to know

what

what is for their real advantage, and what not. This is he that would bring thee acquainted with him. It is he who giveth his so much understanding, as\* to know the true worth of things, and the difference between good and evil; finite and infinite, time and Eternity. VVho is it that *David* goes to for council, when his politick Enemies combined against him? Where doth he advise? who brings him out of all his intricacies? Is it not He that I am perswading you to go to, who was never out-witted, who can easily turn the council of *Achitophels* into foolishness; It is he who can infatuate the\* great Sages of the VVorld, and make them weaker than Children in their Councils. And this is he who will be a constant Councillor to all those that are his friends, his acquaintance. *Seneca, Epist. 41. 81.* gives excellent Council indeed, which if we will precisely follow, our matters can't but succeed. *Art thou never in any straights? are all thy affaires carryed on with so much prudence, both as to time and Eternity, that thou standest in no need of advice? Art thou sure that this will always be thy condition? If not, why then wilt thou not be perswaded to strike in here?* Why if you will believe them, vvhich to their Comfort have tryed him again, and again, it is your unspeakable interest and vvifdom to get God for your Friend, and then vvhatsoever you do, shall prosper by his advise; a poor Christian can out-vvit all the policy of Hell, and shevv himself more vvise than those vvhich call himself Fool, and count him mad, *Psal. 73. 24.* *David* durst trust none else to guide him; but vvith his conduct he doth not fear but that he shall

shall come safe to his journeys end, *Thou shalt guide me by thy counsels, and bring me to thy glory.* And again he saith, by the help of this Counsellour he was wiser than his teachers, *Psal. 119. 18.* Here therefore what you had best to do as matters stand with you, *Prov. 4. 11. He will teach thee in the way of Wisdom: He will lead thee in the right paths, When thou goest, thy steps shall not be straightned, and when thou runnest, thou shalt not stumble, &c. 1 Cor. 1. 15. Because the foolishness of God is wiser than men.* That which looks most contemptibly, if thoroughly understood, will be found to have more depth in it than the wisest men of the world can reach. To choose such a Friend this is wisdom, this is prudence. The godly man knows that he hath a great cause to be decided ere long, and that it will be no lost labour to make the Judge his Friend. Well, what say you, sinners, is this considerable that I do now propound, or is it not? Can you plead your own cause, can you clear your title to glory without him? if not, be well advised before you slight such a motion, as I now do make to you.

13. He is an immortal Friend. I, that's a Friend indeed. If one friend could be sure to live just as long as the other; and were friends sure never to want the advice, comfort, society, and help one of another, it would not a little advance the worth of a friend. But where is such a one to be found? What Histories can give us an account of such amities? Let persons be united in never so close an union, conjoyned in the fastest knot that nature can tie, yet death will first or last dissolve it, So that sometimes

have

have been almost of this mind, as to all worldly friends, considering them abstract from God (for grace in any friend doth unspeakably sweeten the relation, and such a relation will not dye) if we compare the shortness and uncertainty of possessing, and the bitterness in losing, with the sweetness of enjoying; that it's somewhat difficult to resolve, whether such short-liv'd Comforts are worth the looking after. Not but that I think a friend, a true friend, a great mercy, and much to be desired; but really, if our Affections be not for Gods sake, if our love be not regulated by Religion, I can easily believe that the bitterness in losing doth over-ballance the pleasure in enjoying. And who would much trouble himself to get that with care, which must be possess'd with fears, and will be parted with with Tears? All worldly enjoyments will serve us thus. When we expect most from them, and please our selves to think what Content we Enjoy in them, ten to one, if God love us, but that he either imbitters, or takes away that Comfort from us. One saith, I had a dear Husband, such a one as never woman had, but he is Dead, I have lost him. Another saith, I had a precious Child, a Brother, but he is gon. And every body will be in this note first or last. And if the case be thus, who would be so foolish as to let out the strength of his soul, upon that which he may soon be deprived of? But here, here's a Friend, whom you need not fear over-loving, nor losing; a never dying Friend, one that will be sure to out-live you, (*Ar. Epict. l. 3. c. 22.*) *Say of what you will, that it is mortal, and you have disgraced it enough? for how can that*



th. : Be of any great worth which can die, and when I have most need of it I may want; but this can't be said of God, he only is immortal, and not subject to changes. As for the favour of Princes and great Ones, at the best, it is but an uncertainty: for it may be all thy hopes are bound up in his life, and that hour which puts an end to his dayes, puts a period to thy Comfort? But it is another kind of friend that I would have you acquainted with. O why do Christians dote upon that which is so short liv'd? Make but choice of this friend, and you shall never say of him, he is dead, I have lost him. Wherefore put not your trust in the Son of Man, in whom there is no help; for his breath goeth forth, and he returneth to his Earth. But happy is he that hath the God of Jacob for his help, whose hope and love is fixed upon the Lord his God which made Heaven and Earth, &c. That God who is called the Living God, Psal. 146. 3, 4, 5, 6.

1<sup>thly</sup>, He is a present friend, a friend that is alwayes in all places. Mans condition may possibly be such, as that he may be deprived of the company of his dearest worldly Relations, he may be sequestred from the society of his most helpful and necessary Friends! How oft have the dear Children of God been clapt up in Dungeons, not only from the sight, but from the knowledge of their most affectionate acquaintance? It's no unusual thing for them to be Banish'd from their native Country. Wives and Children, among Savage Men and Beasts, they have no man to make their complaints to, but such as will increase their sorrows. How frequently may they be in such a condition, as that they may not see, hear or speak to any Friend? what

Bolts

Bolts and Bars, what Walls and Guards to keep them from them, which if they could not free them from, yet might in some measure alleviate their misery? But now God is such a friend, who cannot, who will not be kept out from his by Walls of Brasse or bars of Iron, he will find out his Friend in the darkest hole, and bare them company there in spite of all the powers of Hell, O how reviving are his visites? What Cordials doth he bring along with him? This is that which makes the people of God so very chearful, when their Enemies make account their condition is such, as that it hath no mixture of joy or comfort in it. Was that a Prison or Heaven where those Martyrs were singing Hallelujah? Was that a time, to be so merry, when all the World disowned them, when they were loaded with Reproaches, and Irons, and Chains, counted the troublers of the Nation, mad-men, Hereticks? The case is clear: the sight of this friend made them forget their Scorns, and think their chains Gold, and their Prison Liberty. It was God that spake, and he hath been found to be as good as his word, *Isa. 43. 1, 2. Thus saith the Lord that created thee, O Jacob, & that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by my Name, thou art mine: When thou passest through the Waters I will be with thee: and thorow the Rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt: neither shall the flame kindle upon thee.* Who was that which bore the three children Company in the fiery furnace? who was that which went into the Lions den to visit *Daniel*? who brought *Paul* alive to the shore

shore when the ship in which he went was wrak't? Was it not this Friend, that I am now speaking of? I might be large in reciting the Miraculous preservations which God hath vouchsafed to his, which is a manifest token of his presence; when none can come near, besides he will not be far off. In the greatest Extremities, when none durst own them, then God reckons it time for him to shew himself. It was not for nothing that the *Psalmist* could speak so chearfully when others were quaking, *Psal. 46. 12, &c.* VVhat was it that bore up his spirits, when there were such dreadful Commotions? What refuge hath he to shelter himself under in time of such Calamity? In what doth his strength lie, that he is so confident? VVhence doth he expect a supply, that he holds it out so bravely, when his Enemies are so numerous, and his Friends so scarce? VVhy *David* hath his invisible Friends, as well as visible Enemies. Ask him, and he will tell you, That God is his refuge and strength, and he is his confidence, and he will come in when he hath the greatest need: he will be a very present help in trouble. And that is the reason that *David* will not fear, though the storm were far greater than ever yet he was in, though the Earth were removed, and the Mountains were cast into the midst of the Sea; though the foundations of the Earth were shaken, though the Sea should roar and threaten the earth vvith another deluge, he can sleep as securely as a person little concerned; and this he can speak, not only for himself, but for the whole City of God; God is in the midst of her, she shall not be moved. The Saint  
hath

hath a Friend that will bear him company in all places in all dangers, and in his Company he need not be afraid. Let the least Child that God hath, give but one cry, and he vwill soon awake. It can't but be so from the spirituallity of his Nature, the immensity of his Being, and the infiniteness of his Love. It vvas Orthodox Divinity and Doctrine that *Ar. Epictetus* l. 2. c. 14. Preached (though but a Heathen) vwhen he said, *That the first Lesson that became a wise man to Learn, was, that there was a God, and then, that nothing in the World could be concealed from him, and that he knew not only our outward Actions, but our most secret workings, our clo-  
sest curtain businesses; and not only so, but even our thoughts, projects and principles: Which speaks him every where, and consequently ready at hand to help his Friends at a dead lift. Wherefore (saith the same Author, Idem. l. 3. c. 22.) think not that thou art alone when thou art in thy Chamber, in thy Bed, when thy Curtains are drawn, when thou art lock'd up in a Prison never so dark under ground; if thou art good, thou shalt have two Companions in spite of the malice of all thy Enemies, a good Conscience, and thy God. This made that brave Moralist to dare his Enemies to do their worst to exclude his Friends from him. Can (saith he) any man be Banished out of the world? Wheresoever you send me, there will be the Sun, Moon, and Stars; but if not, God is there, I am sure, with whom I may talk, to whom I may pray; he will bear me company, though all the rest of my Friends be kept from me. And as long as you can't banish me from God, nor keep him from me, I shall reckon myself at liberty; and should I be sent out of this world into another, even there I should find my*  
*L Friend;*



Friend; and he will scarce complain that is removed from a place where almost all are his Enemies, to a Place where all are his Friends. One would have thought these poor Heathens had been reading, *Psal.* 139. Do you hear O Christians, what language those forementioned persons speak? and shall these that never had the thousandth part of that advantage for the knowing of God, speak and act thus, and shall Christians have such low thoughts of God? Because we do not see God, shall we therefore not believe that he is present every where? he that denies Gods own presence, had upon the matter as good deny his Being; for were it not so, how could he Judge the world with Justice? How could all things be sustained by his Power? God takes this as a very high Indignity, that any should in the least question this glorious Attribute, *Jer.* 23. 23, 24. *Am I a God at hand, and not a God afar off? Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill Heaven and Earth, saith the Lord.* And is not this a Friend worth the having, who will be sure not to be absent when you have need of him? the wicked indeed say, how doth God know, and can he see through the thick Clouds, and therefore they sin with confidence, and oppress the Friends of God without any fear; they hope God doth not behold, they think Omniscience knows not. I wish there were not something too like this sometimes in the thoughts of Gods people too; but let me only leave that one Scripture with the first sort, *Psal.* 94. 9. &c. *He that planted the Ear, shall he not hear? He that formed the Eye, shall he not see? He that teacheth men Knowledge, shall he not be know? The Lord*

knoweth

knoweth, &c. As for the desponding Christian that begins to think God is out of the reach of his Prayers, let me ask thee, O thou of little Faith, when did God ever absent himself from his in a time of Need; When was he quite out of the hearing of their Cry? I know indeed he may hide himself, yet then he is near them also, to try their Love and hear their Voice, for God loves to hear his Children Cry; (Earthly Parents may correct their Children for Crying, but God Chastiseth his Children usually for their Silence.) When he seems furthest off, He is but behind the Curtain, he is there where he with pleasure sees how earnestly his Children look up and down for him; and then when they are ready to sit down weeping, as if they had lost their Father; when they think they are quite forgot, and their Enemies begin to Triumph, and to ask, where now is your God? Then he lets both Friends and Foes know that he is near. And what say you to all this, you that as yet are strangers to God? Have you gotten such a Friend as he is, that will always be at your Elbow, that can and will come to help you when other friends are far enough off,) whether man will or no? Have you got such a Friend? If not, why then will you not now accept of his acquaintance, who will be such a Friend to all that love Him? No good man is without the Company of God; he walks with God, he talks with God, he eats with God, he drinks with God, and is entertained by him, and he sleeps in his arms. God is with him in his Shop, in the field, at Home and Abroad, and who can mis-arry that hath so helpful a Companion always with him? When thy Burdens are too heavy

do but complain, and he vwill either take them off thy back, or put under his own Shoulders, and help thee to go away lightly vvith them; he vwill assist thee in six troubles, and in seven he vwill give thee help.

15. He is a Soul-Friend, Soul-Friends are the best Friends. As Soul-Affairs are the mightiest Affaires; so those that give us the greatest help in those matters ought to be valued. God is the great Soul-Friend; expect not to find him a friend to thy lust, this scares the vvicked from him, vvho vvould be glad to be acquainted vvith God, if he vvould gratifie their Lusts, and please their vvicked Humors, and give them eternal Happines after a life of vvickedness; that is, vvould Ungod himself for their sakes. But hold there man; you shall sooner see the Sun black, and have Fire cold, and find a Heaven in Hell, than have God a Friend to your Sin. God doth not promise to furnish all his Acquaintance vvith Provision for their sensuality, he vwill not put a Knife into thy hands to stab himself, or to cut thy own Throat. There are two many of such Friends in the world, and men are generally so foolish as to count them friends, vvhich deserve another Name; these are they vvhich help men to Hell, and shew them the shortest cut to eternal Misery, and this must go for a special Kindness. Sure men and vvomen will scarce be always of this mind. Must Poison in a gilded Cup go for a Cordial, and a Kiss, though vvith a Dagger, be taken for true Love? *Seneca* had more vvit than to reckon such among Benefactors. He that can teach me the way to true Happines, he that can help me to adorn and trim my Soul? he by whose Instructions

I shall be more in love with virtue, and out of love with sin; he by whose directions I may be acquainted with my self, and made truly to value that which is really most excellent, this shall be my friend, this shall be my companion. And where are such friends to be found? How few of them in the world? Do not most, that go under that sweet name of friends, do one another the gratest unkindness that can be imagined! How do they encourage one another in an evil way, *Prov. 1. Psal. 2.* How do men tug and pull to get one another apace into damnation; and if the wise world may be Judges, none must go for a friend, but he that would do me most mischief; none must be counted an enemy, but he that desires to do me the most real kindnesses. This sounds strangely: Yet for all that, did it lie in my way, I could easily prove it. Yet I must confidently affirm, that every ones experience, first or last will say as much. Something of this I have taken notice of, in my conversing with dying men. I remember, once more particularly, being by a poor Creature that was just a going into another world, one of his old friends looked in to see him, at the sight of which person he gnashed his teeth, and could not indure him in the room, but cryed out, this was he that brought me to this, I may thank him, or I had not been in so sad a condition upon a death-bed. But this by the By. Open enemies are better than such friends. I say again, do not expect to have God such a friend. God loves his too well to let them undo themselves; he knows the worth of Souls; and pitties them that would part with their Souls for a trifle, and therefore he tells men plainly, that



which may be really prejudicial to the health of their Souls; he can't but let them know what is food, and what is poyson: what else is the meaning of those vehement expostulations? Why doth he send so many messengers one after another? To what purpose else doth he tender such promises, such encouragements? Be it known therefore unto thee O man, if thou understand'st the worth of thy own Soul, and would'st have that Soul of thine to do well for ever, and would'st have a friend for thy Soul, that there is but one such a friend to be found in the whole world, and that is God. O hast thou no regard at all for thy precious and Immortal Soul? Dost thou never think of that excellent thing within thee? Dost thou not care though thy Soul starve, be naked and miserable for ever? Is it nothing to thee, that thy Soul hath not so much as a shelter to hide it self under, when a dreadful storm shall rise, and death shall turn it out of his old Tene-ment? Dost thou not believe that it must have a being somewhere for ever, and that either in ever-lasting Glory, or eternal Burnings? And are these small Matters with you? What, will you for all this take no care in the World about these grand affairs? Had a special friend committed but a Dog to thee to take care of, you would have thought your self engaged in gratitude and honour, to have suited your care of him to your respect to the person from whom you had him. (*Epist.*) *But dost thou not know, O man, that thy God hath committed a Soul to thy care, & hath told thee what thou shalt do to preserve the Life and Health of this thy soul, that it may be in good plight when he shall call for it. He doth tell thee what is its most natu-  
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*ral food, and what is not wholesome. He tells thee what thou shalt do to have that Soul within thee everlastingly happy. And is all this of so little consequence, as to go in at one ear and out at the other? Are these things to be indifferent in? If mans Soul were like the Soul of a beast, the case were altered; if when his breath went out of his body there were an end of him, the matter were the less considerable; if he had ever a friend in another world, that could do as much for him as God can do, I should have little to say in this business. But since this is impossible, how can I beart to see thee neglect the making sure of such a friend? How can a Christian with any patience think, that those that he lives with, and dearly loves, should miss of such a Friend, without whom their Souls must be everlastingly miserable. If it were only for your bodies or estates, I should scarce use so many words, neither I believe need I; but when it is for your Souls and Eternity, who can be silent? Once more consider vvhhat a Friend thou mayst have; it is a Friend for thy Soul. Alas man, it is thy soul, thy precious Soul that lies at stake; that Spirit within thee, which is more worth than a world; it is that which is in hazard, and here is a Friend that offers thee to make that Soul of thine Happy for ever. Thy Soul hath abundance of Enemies: Some would debase it, others would rob thee of it, others would clap up a hasty match between that Noble Creature and a Servant, the World I mean; And there are very few that have any true kindness for it, and thou knowest not the worth of that Jewel, thy Soul: but here, here's a Friend, if thou wilt but leave it with him, he will take care of it, it shall not be marded away for*

nothing. Here's one vvill do that for its security, honour and happines, that all the vvorld besides can't do. If therefore thou hast any love for thy poor Soul, if thou settest any price upon that precious thing vvithin thee; in a vvord, if thou vvouldst have thy Soul do vvell in another vvorld, O strike in here, close vvith these tenders, listen to the councel of him vvho offers you the best advice in the vvorld. He, he it is that novv offers thee that thou canst never value enough; he it is that vvill Feed, Cloath, and portion that Soul of thine, and after that marry thee to his onely Son; by vvhich match you vvill be made for ever. O did men and vvomen but know vvhat a Soul is, did they imagine vvhat a dreadful miscarriage of a Soul is, did they but in any measure understand the things of their peace, could they but conceive vvhat God could and vvould do for their Souls, I need to spend but little time in perswading them to commit their Souls to him, to be acquainted with him, who will be sure to take special care of their Souls, that they may do well, whatever is neglected. O could you but see, did you but know what a sad taking they are in, that go into the other world with a poor naked Soul, and know nobody in the world there, and have never a friend that doth take any notice of them, you would then think I spoke what I do with reason enough, and that my words were too short, and my expostulations too faint in a matter of such concernment. O sinners, I tell you, nay, God tells you, Soul-matters are the greatest matters in the world. I am sure Christ thought so, or else he would not have been at so much cost about them; those that are in their wits and under-

understand themselves, they know as much too, and so will you, ere a few years, it may be hours, be past. Those that now make but a pish of all this, when they have been but one quarter of an hour in another world, will say as I do, that a Soul-friend is the only Friend, and that Soul-concerns are the great concerns, things of weight and moment indeed; and that it would have quitted the cost to have taken some pains to have look'd out for such a one that could have stood the Soul in some stead in that other world; and that above all, it would have been no folly nor madness to have accepted of the kindness of one that desired earnestly to be acquainted with them, and to do their Soul a good turn. O that they had but been so considerate, as to have embraced such a motion when it was offered! And this brings me to the next Qualification of this Friend.

16. He is a necessary Friend. There is an absolute necessity of being acquainted with him. 'Tis possible for a man that hath very few friends upon earth, to live as happily as he that hath many. Multitude of acquaintance, such as they are, may contribute much to a mans care and sorrow. And as for most friends, such as are commonly so called, it is better to have their room than their company. A man may live without the acquaintance of Nobles, he may be as Free, Chearful, and Rich without the knowledge of such as them. One may live holily, and die joyfully, and may be happy for ever, though he never saw the face of a Prince, though he was never at Court, though he lived and died a stranger to all worldly friends. One may be disown-  
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ed by his Father, hated by his Mother, slighted by all his Relations, and have never a friend under the Sun that will own him, and yet for all that be in a state of truer felicity, than those that are daily attended with troops of visitors, whose gates are seldom shut, whose houses are never empty: but amongst all that comes, God never comes to them, as for his company they are strangers to it; this man I may write miserable for all his great and many friends. And him that hath the company of God in acquaintance with his Redeemer I'll call happy, though he have never a friend in the world besides. Multitude of friends seldom add much to our comforts, but always to our cares. A man may go to Hell for all his great acquaintance with men; but it's impossible, if we are greatly acquainted with God to miss of Heaven. When men are unkind, if God be kind, it's well ballanced; but if God frown, whose smiles can comfort? I may be happy, though I am very little in mans favour; but it's impossible to be happy without Gods favour. To be a stranger to God, is to be a stranger to peace, joy, Heaven. O it's sad being without God! If I should declare the Judgement of most in the world, at least if their practice may speak for them, they see very little need of acquaintance with God. They do not write, *Must*, upon the things of Religion. They must eat, they must drink, they must sleep, and if they want any of these things, they count themselves in a sad condition. But further, they must riot, they must be drunk, they must whore, they must have what their lust calls for, let it be what it will, they must get into the favour of such and such a great person



person whose displeasure they have incurred: These are things that the world say must be; they are reckoned among the necessary things: but they do not say they must have a Christ, they must be reconciled to God, they must deny themselves, they must seek first the Kingdom of Heaven; No, these are indifferent things amongst them, these are things minded by the by, if not matter of scorn and jesting; these the world thinks unnecessary things. It's necessary their flesh should be pleased, it's necessary the Devil should be obeyed, it's necessary they and theirs should be somebody in the world; these are matters of weight, for these they think it worth the while to toil and moil, to ride early and late, and to lose their sleep, and think they can never do too much; and all this while they see no need at all of getting a friend for their Souls, no need at all of knowing, loving and delighting in God. Well, seeing the case is thus, seeing it is no great matter whether you know God, or be known of him; be not then troubled at the day of Judgment, if God look upon you as a stranger then, be not grieved (seeing the knowledge of God is nothing with you) if God say he knows you not; if Gods presence be no such material thing, complain not then for the want of it; be content, if you can, to hear him say, *Depart, I know you not.* O, but shall I thus leave you poor ignorant sinners? Consider for the Lords sake; for thy Soul sake, whether it be a necessary thing to avoid everlasting burnings; is it a necessary thing to be saved? Is Eternal Glory and Heaven necessary? Dare you say these are unnecessary things? If these be necessary, then I am sure  
 God

God and Christ are necessary; *For this is Life Eternal to know God, and him whom he hath sent, Jesus Christ.* O how vwill the case be altered ere long, vvith the God-hating and Christ-despising vvorld? When they shall be quite despoiled of all that vvhich they prized above the knowledge of God, vvhen all their friends shall appear to be enemies, vvhen all their hopes shall be swept down like a Spiders vweb: O vvill they not then be of this mind, that it vvas no such slight matter that I vvas so earnest vvith them about, that acquaintance vvith God vvas no such unnecessary thing as they took it to be; and that there vvas more need of getting an interest in Christ, than of running to a Play-house, or a Whore-house. How vvill they rend the skies vvith their fruitless vvishes? How vvill the Mountains eccho vvith their doleful lamentations? O that God vvould but knowv them! O that they might not hear that vvord, Depart! But seeing all that to little purpose, howv then vvill they exclaim against themselves? O that they should be such fools, that they should be so madly besotted, as to neglect the looking after acquaintance vvith God! Time vvas, that God vvould have had them to come to him; he called after them, and sent for them again and again, but they vvould none of his company, they desired not the knowvledge of the most High; they said to him, Depart from us: and novv they have vvhat they then desired; novv they see that the Ministers had cause enough to say vvhat they did, and a thousand times more. As troublesome as it vvas to hear of Hell, it's vvorse to feel it. They see novv *Must* is for the Soul, and not the Body. O that

that men and women would be now as serious in their judgments about these things as they vwill be shortly? Consider, O man, that as little as thou mindest these things, these are the only things that are necessary. Thou *Must* have a God for thy Friend, a Christ for thy Saviour to save thee from thy Sins, or else thou *Must* be Damned, or else thou *Must* be Cursed for Ever. Thou mayst lie Racked upon thy bed of sickness, vwhere none can help thee; thou mayst Rot in a stinking Dungeon, where no man can relieve thee; thou mayst be Roasted in the Flames, and yet for all this be a happy man. Worldly Ease, Pleasure, Health, Riches, are none of those absolutely necessary things. A man may go to Hell and have them all; and a man may go to Heaven and want them. Thou mayest have Eternal Rest in another Life, though thou hast scarce a day of ease in this. One may be a Favourite of God, though as miserable as *Job*. But what vwill you say, of that man that hath not a God to go to? This, this is the miserable man with a witness? O that seeing mens lives are so short, they would wisely husband their precious time in minding nothing but necessary things! O that unnecessaries might be cut off. When I am about to undertake a business, let me ask my soul this Question: O my soul, is this a business of absolute necessity? Hast thou not something of greater importance that is yet undone? We enter not into the Lists for Honour, vwhere it is no great matter, vwhether we Conquer, or no; vve perswade not men to busie themselves about Toys, vve are not so importunate about a thing of nothing. No Sirs, as unnecessary as you think these things vve speak of  
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are, ere long you will say as much as we do, and more too; you'll shortly find, that it was as much as your life and happiness was worth that lay at stake. These are things we must mind you of, or else we hazard our Souls; and they are things that you must mind also, or else you hazard yours. I want significant words enough, to express the weight and importance of these things, O that what is wanting of that Nature, might be supplied with Tears, Groans and Compassions. I am through Mercy ashamed of my own Heart, ( O that I were more so ) that I should speak of such serious matters so slightly. It is not now a time to jest, O my Soul, when thou art to discourse with miserable Men and Women, which refuse their Happiness, and dote upon their misery. Thou art now about a Work that concerns Souls, and their Eternal State. Tell me dear Friends, do you in sober sadness believe that you have immortal Souls? Do you indeed know that your Souls are naturally Enemies to God, and that if you be not Reconciled to God, that you must be dealt with as Enemies? Do you really believe all this? Do you believe what a dreadful thing it is to look such an Enemy in the Face when he shall sit in Judgment? Further, do you believe what it is to lie down in devouring Flames, and to dwell with everlasting Burnings? Do you not think it a fearful thing to fall into the hands of a living God? And if you do not, let me tell you, you are worse than mad; if you do believe all this, why, then let me ask you again, whether you conceive it unnecessary to use the utmost Care and Diligence to get Acquainted with Him: Who can deliver you from the

the wrath to come? O Friends, I call you so, and I believe most of you love me dearly! O that you would do me one kindness; I should count it the greatest kindness that you can do me; why, what is that you say! Why, it is but to pity your own Souls, and to mind that one thing necessary, and to pity them that are Mourning for your dry Eyes, and hard Hearts? What say you to all this? If you have any thing to say against the necessity of these things, I am ready to plead the Case with you, &c. Well, if it be not necessary to know God and Christ, and lay in Provision for Eternity, what then is necessary? If it be not necessary to serve, love, and delight in Him, who can deliver from everlasting Death, and reward with everlasting Life, what then is? Once more, for your Souls sakes consider what you do, when you vigorously pursue worldly things, and look upon the Favour, and Displeasure of God, as small things! O write not these things down amongst the superfluous things which are to be minded by the by. Remember this, that it is very possible for a man to be exceeding Holy, and yet to be altogether unknown to the World; but it is altogether impossible to be truly Happy, and yet unacquainted with God.

17. He is a tryed Friend, Thousands and Millions can from their own experiences say all this, which I have said of him, and much more; but I shall pass this over at present, having hinted it already; and because it may be I may touch upon something of the same Nature hereafter.

18. He is an everlasting Friend. I shall be but brief in speaking to this Head, because what might have been spoken of this, fell under that  
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of his Immortality. Yet because it is possible to conceive God immortal in himself, and yet by reason of Mans default, his Kindness to him to be finite; so it was in respect of the Angels that fell from him. But now, Blessed be Free Grace, Man stands upon surer Ground than ever he did; the Children of God have a firmer Bottom by far, than *Adam* had when he was in Paradise; his State is more secure, being once united to God in Christ, than that of the Angels of Heaven in their first Creation. For, that their State was mutable, is *de facto* proved; But now, blessed be rich Goodness, if we can but make sure of Reconciliation vwith God, again it is impossible for us to miscarry. God hath sworn, and he will perform it, That the Heirs of Glory might have the more strong Consolation, *Isa. 54. 9, 10.* For this is as the Waters of Noah: for I have sworn that the *Waters* of Noah should no more go over the Earth, so have I sworn that I would not be wrath with thee, nor rebuke thee. For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee; neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee. Gods children need not fear dis-inheriting: His Gifts and Callings are without Repentance. If God loved us while we were enemies, how much more being reconciled, vwill he continue his Love to us? Once a Child of God, and a Child of God for Ever; once in favour, and never out of it again, *Rom. 8. 35, 39.* Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword. Nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. Who can  
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pluck us out of the Arms of the Almighty? Who, or what is that which can alienate our Fathers affections from us? If the promise of God, which saith, I will never, never, never, never, never leave nor forsake you, be valid, if his oath bind him, if the blood of Christ continue always to be satisfactory, if his mediation can prevail, if the nature of God be unchangeable, we are well enough, we are safe, if this be but clear that we are really reconciled to God, if we be acquainted with him, we are kept by the mighty power of God through Faith unto Salvation. If they had been of us, saith the Apostle, no doubt they would have continued with us. It is possible indeed, yea, common for men to pretend love to God, and to seem to have a true friendship for him, and yet not to be truly so. To have a name to live, and to live are two things. It is not unusual to hear God company (as I may say) abroad, and yet at home to have some body that they have a greater kindness for. It is common to go along with God (if I may so call it) in the external actions of Religion, and yet to desert him at last, *Isa.* 58. 1. 2, 3. *Mat.* 7. 21. There are many that seems to bid fair for Heaven, and if cap and knee will do, God shall have that; they will give him the husk and shell, that they may keep the kernal for one that they love better. Thousands there are of such persons in the world; and these profess abundance of kindness for God, they come oft to his house, and sit down there, and make as if they were his friends, and his acquaintance, and some of Gods servants, by a mistake, may bid them welcome, but yet for all this they may be strangers; only they have

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heard

heard of God, and can talk of him, and it may be, have given him many transient visits, but yet they want the real properties of Friends: they never knew what it was to be brought nigh to the Father, by the Son; to have a sence of their lost state and estrangement from God, and under a sence of this, to make earnest inquiry after him; they never knew what it was to converse with God, to have an intimate acquaintance with him; to be sending out the breathings of their Souls after him, and to be unsatisfied without him? they took up a trade of lifeless duties, and that was all. As for the life and power of Religion, they never understood it: communion with God, they heard oft of, but never understood what it meant, they never savoured, and relished the things of God, nor with any suitableness or complacency engaged in his service: And as for those more secret actings of Religion, to take up the interest of God, to design his glory, to be deeply concerned for his honour, observing their affections, and the workings of their hearts in duty, to take notice of answers of prayers, or to look after their petitions, when they are out of their mouths, they know not what these things are. So that from hence it appears, that God, and they, were never really acquainted: no wonder then that they do forsake God, and are forsaken of him. The building might look neatly, and the house seem to be strong; but because it was built upon the sands, it need not seem strange, if it fall when the winds rise, and the waves beat against it: but I say it, and say it again, the house that is built upon a rock will not, cannot fall: If a man be really united to God in Christ, and the

the vvork of Grace throughly vvrought upon him, it is impossible that God should forsake such a one. God can't but be true though man be false, he can't but value the satisfaction and intercession of his Son, he can't forget his ovvn nature, *Isa. 49. 15, 16. Can a woman forget her sucking Child, that she should not have compassion on the Son of her Womb? Tea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands: thy walls are continually before me, &c.* I do not say but that God may suspend the refreshing intimations of his love; nay, he may quite hide his face, and his dearest ones may look upon themselves as free among the dead, they may reckon themselves such as have no acquaintance vvith God, and yet for all this be exceeding dear to God; this is clear'd by every days experience. Nay, I may say, I believe that there are very fevv of them vvwhich know vvhat Gods presence, smiles, and love is, but know in some measure vvhat it is to have his face hid, to vvalk in the dark, and to see no light. It is no unusual thing of a Child of God to question his state, to fear vvwhether all that he ever did vvhere not in hypocrisie and formality; have not the best been made sometimes to question (especially upon some notable fall) vvwhether vvhat they did formerly did not proceed from meer common grace, or some less spiritual principle than the life of grace, and a divine nature vvithin them. Were there ever any of the Sons of Adam, vvhom rich mercy hath plucked as Fire-brands out of the fire, to vvhom the Lord hath shewed his marvellous kindness, and love in Christ, that hath kept their vvatch so exactly, that have vvalked so closely vvith God, so as ne-

ver to have the least frown from him? were there  
 ever any that lived all their days under a constant  
 lively sence of their interest in divine everlasting  
 love? if there be, they have fared better than *Job*  
 did, they enjoyed more than ever *Heman* or *Da-*  
*vid* did. A Child of God may oft be in a sad state,  
 but yet he is always in a safe state: the purpose  
 of God stands firm. Though for a small Moment  
 he seem to forsake them, yet with everlasting  
 mercies will he gather them: O Everlasting!  
 That's a sweet word indeed in the saints ear, he  
 would not that one word should have been out  
 of the Bible, left out of the promise for a world,  
*Isa.* 54. If thou beest once truly acquainted with  
 God, thy state is as safe, thy condition as sure as  
 if thou wert already in Heaven. God may and  
 will chastise his with rods, but his loving kind-  
 ness he will never remove from them, his mercy  
 indures for ever. All that God gives to his friends  
 and acquaintance; that is spiritual, is like him-  
 self, Everlasting. God is not like short-spirited  
 man, every Moment changing, one day doring  
 upon an object, and the next day hating it as  
 much. An earthly Prince may one Moment set  
 his Favorite at his Table, and the next com-  
 mand that he should be hanged. But far be it  
 from the unchangeable God, that he should do  
 thus. As for the great ones of the world, it hath  
 been counted by some, and those none of the  
 weakest, no small piece of policy, to keep out of  
 their knowledge: their favours are so dearly  
 bought, their kindness so uncertain, their displea-  
 sure so dangerous, and yet so easily procured.  
 But here it is far otherwise. It is God, and God  
 alone that is an everlasting Friend, in whose pre-  
 sence



sence there is fulness of Joy, and Pleasure for evermore. O these everlasting things are great things! An everlasting friend, and everlasting inheritance, everlasting glory, everlasting joy, everlasting life, and everlasting death, they are matters of weight! O why should not our very Souls be over-powred with the very thoughts of such things! O this unbelief, this unbelief!

19. He is one that is willing and desirous to be acquainted with you. What I have said before had signified little to us, were it not for this. It is a misery, and no comfort, to hear and know the great things which we must go without. But this is that which puts life into all those powerful *Motives* which I handled before. God is the most loving, most strong, and rich Friend, and with all he hath in him a sweet inclination to be acquainted with us. The terms that he offers are the most reasonable in the world. This, this is the comfort of all the poor fallen Sons and Daughters of *Adam*; that though they have run away from God, though they have left their Fathers house, and turn'd Prodigals; yet their tender-hearted compassionate Father is ready to receive them again; his arms are open, he meets them, while they are yet a great way off, he runs to them and falls upon their neck and kisses them, and expresseth the greatest kindness to them, and joy for their return. O unparalell'd love! O infinite goodness! God hath expressed this his willingness to receive poor lost sinners abundantly throughout all the Scripture. If God had not been willing to have been friends again with man, what needed he to have given himself the

trouble of parting with his dearest Son, and sending him into the world to manage this great work of reconciling man to himself? why else was that precious blood shed? And to what purpose should he send so many Prophets, Apostles, and Ministers, for so many hundreds of years, rising up early, and sitting up late? why are they commanded to cry aloud, to use so much earnestness, to compel poor wandring strangers to come to his house, but that he might be acquainted with them? Can any one conceive that he should do all this without the least design of kindness? If all that God hath done to the reconciling man to himself, doth not speak his willingness to be reconciled to them, what can? *Isa.* 5. 4. Nay, so willing is he to receive them, notwithstanding all their back-slidings, that he teacheth them how they may address themselves to him most acceptably, he puts words into their mouths which they may use with good success when they come before him, *Hos.* 14. 1, 2, 4. Nay, that sinners may be the more confirmed in their expectation of his favour, he hath most solemnly sworn. *That he delights not in the death of sinners, but had rather that they should return and live.* VVherefore else is it that we are so straightly commanded, as we will answer the neglect upon our peril before God at their terrible day, that we preach the word in season and out of season? To what purpose should *Paul* expose himself to so many hazards both by Sea and Land? VVhy should he teach this Doctrine of Reconciliation night and day with Tears? Doth he not tell you that he did all this by Divine Dispensation, and that it was as much as his Soul was worth to

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wave this work? And doth not all this speak his willingness to be friends again with man? Could not God have sent Legions of Angels with flaming Swords in their hands, when he sent his Son, and thousands of Prophets, Apostles, Ministers and Teachers? Might he not have proclaimed war against them for ever, when he followed them with the Embassadors of Peace? If he had had no thoughts of Agreement with them, could he not have spoken to them in thunder and lightning, with fire and brimstone, as well as in the still voice of the Gospel? He could if he had pleased have made them to have known the breach of his Covenant, by giving them up to the will of their cruel enemies, God could as easily have cut off a whole world of us, as we can crush a moth, and easier too. But he is willing to shew forth the riches of his patience and goodness, that thereby sinners might be brought to Repentance. How doth God further express his willingness to receive returning sinners, by engaging them by many temporal favours? Who preserved that tender creature in the Womb, and brought it out of those dark Chambers into light? Who kept that helpless infant after it was in the world? Whose flax and wool do we wear upon our backs? To whom is it that we are beholding for every crumb we eat, and every drop we drink? who spreads our table for us, and makes our cups to overflow? Who brought us from the brink of the grave, when we had received the sentence from our Doctor and our Disease? And what is the Language of all these mercies, *but return, O back-sliding Sinner, for in me is thy help found.* Love, de-

light in, and be acquainted with him, from whom thou hast received so many kindnesses. If thou wouldest accept of him for thy Lord, Husband, and Friend, who hath sent thee these tokens, thou shalt have other favours than these be. Is not this the meaning of all the common mercies that we daily receive from him? Why? was not thy breath stopt with an Oath in thy mouth? Why is it that so many thousands that were born since thy self, are gone to their eternal state, when thou art still standing? What hast thou done to engage God more than others, that Worms should not be feeding on thee, when thou art feeding upon the fat and sweet? What is the *English* of all this? what are all these droves of mercies which God sends to thee, but to cool thy enmity against him, and to make thee, who art marching out in thy warlike furniture, to meet him with tears of joy and friendly embraces? Is not, *Love the Giver*, written upon all his tokens? what means his frequent visiting of thee but desire of acquaintance with thee? Had he had no desire at all to know you, and to be known of you, do you think he would have call'd so oft and so kindly at your door, would he have stood knocking with so much patience, and have spoke to you so lovingly, if he desired still to be a stranger to you? Is this like one that desires your ruine? Did God never plead with thee by his Ministers, and urge the same Argument that I do now? Did you never hear such kind of exhortations as these? Why wilt thou go on to despise thy God, and to refuse his love? what reason hast thou to harbour such hard thoughts of him? doth he deserve such

unkindness at your hands? How long ye simple ones will ye love simplicity? why will ye make light of that you can't possibly over-value? the favour of God, and acquaintance with thy maker. How oft have you grieved his spirit by your unworthy contempts? how many times have you given him cause to complain of your unhandsome usage, when he in very pity and compassion came to visit you: He hath reason to say now, as well as of old, *Hear O Heavens, and give ear O Earth, for I have nourished and brought up Children, and they have Rebelled against me*, Isa. 1. 2. *Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that bought thee? Hath he not made thee and established thee?* Deut. 32. 6. *O that they were wise. And be instructed O Jerusalem, lest my Soul depart from thee*, Jer. 6. 8. Is not this the voice of mercy! have not these been Expostulations of the mighty God with his Rebel-lious Creatures? and yet how do they stand it out all this while, as if God were like to get so much by their acquaintance? Return, O foolish sinner, if thou makest any thing of Salvation and Damnation, if thou valuest everlasting glory, if thou thinkest the commands, threatnings, and promises of the Almighty to be minded, come away and make no delay. O why wilt thou go on thus madly to undo thy self? come away poor soul for all this it is not yet quite to late, thy glass is not yet quite run, thy soul is not yet fully fixed in its unchangeable state. Once more I make such an offer to thee, as I am sure none but a mad man will refuse; such an offer as none of the Kings and Lords of the world can make. The great and mighty Monarch of Heaven tenders thee an Alliance  
with



vvith himself; he sees howv far thou art spent,  
 howv poor and lov v thou hast brought thy self by  
 a dangerous and long vvar against thy Maker; he  
 foresees vvhat a condition thou vvilt be in after a  
 fevv more merry hours, except thou repent and  
 turn. Wherefore in compassion to thy precious  
 soul he hath commanded us to followv thee, and  
 not to let thee be at quiet till thou hast given us a  
 promise, that thou vvilt return and humble thy  
 self to thy God; and vvhat, shall vve still lose our  
 labour! shall all this come to nothing! O prodi-  
 gy of unkindness! O vvonder of patience! thou  
 hast slighted the friendship of thy God, thou hast  
 set light by Christ, and undervalued Heaven and  
 Eternity for ten, twenty, thirty years already,  
 and yet the Lord sends us once more in his name  
 to ask you vvwhether you are vvilling to have God  
 for your Friend; God hath not yet said, *Cut him  
 down, bind him hand and foot, and cast him into that  
 lake that burns for ever. Bring those mine enemies  
 that would not that I should reign over them, and  
 slay them before my Face.* God hath not yet spake  
 that dreadful vvord, *Depart.* O vvhat is it thou  
 stayest for? What is it that makes this business to  
 hang so long? What Lover is it that doth so long  
 hold back thy heart? What is the matter that vve  
 can no more speedily and effectually manage this  
 great affair? vvhat is it that thou dost prefer be-  
 fore God? vvhat is it that thou thinkest more  
 vvorthy of thy vvarmest love than Christ? What  
 is that great thing that thou stickest not to ven-  
 ture thy soul for? Act like a man that is rational  
 and not beside himself. If the World be God, if  
 Earth be better than Christ, then choose that;  
 if Christ be God, then choose him. Howv long  
 vvill

vwill you stand halting betveen two? love that  
 vvhich vwill last longest, be acquainted vvith him  
 that is vvilling and able to do most for thee.  
 Is the vvorld vvorth more newv than it vvas in  
*Dauids* time, when he preferred the favour of  
 God before thousands of Gold and Silver? Is  
 the price of it raised? Can it bribe death, and  
 stop the mouth of Divine Justice, and procure  
 thee a real respect in another vvorld? Go chaffer  
 and see vvhat bargain thou canst make; tell God  
 that thou vvilt give him thousands for thy bro-  
 thers life, and as much more for the Lengthning  
 the lease of thy ovvn to Eternity. What doth God  
 say? is the bargain made? is it not enough?  
 vvhy, add a vvorld to it, vwill that do? If it vwill  
 not do this, if this purchase be too great for thy  
 purse, then go lovver; can all thou hast keep  
 thee from fears, get thee a stomach, procure thee  
 ease, rectifie thy constitution; vwill it do this, or  
 vwill it not? if not, vvhy shouldst thou value that  
 vvhich can do so little for thee, before that vvhich  
 can do all things for thee? Be persvaded at last  
 to be vvise. What is God like to get by your  
 love, or lose by your hatred? vvhat have you  
 to boast of? vvhat excellencies to set you out?  
 vvhat portion to advance you, that you stand thus  
 upon your tearms? Come, lets hear a little vvhat  
 it is thou thinkest so highly of thy self for. I am  
 sure your over-great beauty cant commend you;  
 for a Black-more may vvith better reason brag  
 of comeliness, than such a deformed loathsome  
 creature can of beauty. I am sure your helpful-  
 ness vwill not speak for you; for thou art a crazy,  
 decrepid, sickly creature, that vwill cost God more  
 to cure thee, than thou art vvorth a thousand  
 times

times. It can't be for thy Estate that thou art so much desired, for all thy Gold is adulterate, thy Jewels counterfeit, thy All forfeited; and what is it then that thou hast yet to boast of? come and set it before us, that we may acknowledge our mistakes. Are the Cloaths upon thy back (as fine as thou art) thy own? is the Food that thou eatest paid for? And is this the Creature that must be wooed with so much earnestness? Behold all ye inhabitants of the world, and admire! hear, O Heavens! this is that----- (I want a name to call her by) which thinks it below her to be match'd to Christ, and an undervaluing to be acquainted with her Maker, and a shame to have God for her Father? From the Crown of the head to the sole of the foot, there is nothing but wounds and bruises, and putrified sores; and running plague sores that are broken, are her greatest beauty: and her's a thing to belov'd with all my heart! *Ezek. 16.* Whosoever thou art that readest these lines, this was once thy condition, in these ornaments he found thee, when God came to ask thy heart, this was thy dress, though thou art thus highly advanced. And such were some of you, but ye are washed, but ye are cleansed.

And after all this, O Sinner, art thou still as stout and proud as ever! Is Christ so willing to bring thee to his Father? is he willing to Cloath thee from head to foot with glorious Robes, such a dress as may become thee in the presence of a King? Doth he offer to lead thee in his hands to his own Palace? Is God so willing and desirous to be your Father, and Christ to be your Husband? are all the Ministers of Christ so willing to do their utmost to bring this match to perfection?

shall

shall they lie at you day and night to give your consent, and to be willing; and are you still unwilling? Well, if all this signifie little, and you miss of Christ at last, and be not acquainted vwith God after all, remember it vvas your own doings; and that you thought it greater Wisdom to marry the Servant than the Master, to obey the Rebel rather than your loving Prince. Remember you preferred Darknes before Light, Hell before Heaven. I call Heaven and Earth to Record this day, that I have set Life and Death before you, and you stand as if it vvere so difficult a matter to resolve vvhich vvere the best. This sounds strangely, and every one vvill be ready to vvrite *Fool* upon that mans Forehead that acts thus. Hold man, be not to ready to pass thy Censure before thou look vvithin thee. Dost thou see on absolute need of Christ? Dost thou Adore his infinite love and kindness? Dost thou give up thy self to him for thy Lord, and receive him for better for vvorse, come on it vvhat vvill? Or dost thou not rather spend thy thoughts, and let out thy Affections upon the Vanities and Pleasures of the World? Dost thou not Love Father and Mother, Wife and Children, Brethren and Sisters, House and Lands, more than Him? Why, if this be thy case, I must say thou art one of the Fools that loves Death and hatest Life, thou callest that Folly in another, vvch in thy self thou countest Wisdom. I vvonder vvho it is that you strive to please all this vvile! Is not the hand of *Goab* in all this? Hath not Satan been deep in regarding this Match? Hath not he a design to Marry thee to some painted Lust, though he undoe thee for ever? And must he be pleased rather than God?

Is it more necessary to gratifie him that never yet intended to do any of the Sons of *Adam* any kindness, rather than their best friends? Come away for shame, and let us lose our breath no longer; and let that time we spend in pleading with you for God, be spent in singing with you, and praising God for you, and congratulating your happy acquaintance with God and you, matching to his only Son.

20. But because man is so wedded to the world, and dotes upon his lust, that all the arguments that we can use, are most commonly unsuccessful, I shall add one more upon this sort of motives drawn from the qualifications of him whom I would fain have you acquainted with, and that shall take in all that can be said on this head, and that is this ; Consider that he is altogether lovely, he is made up of love, goodness, and all excellencies; and whatsoever pleasure, delight and content you find in the Creature, it is transcendently in him, he is the cheifest of ten thousands: ask of them that by Faith have seen him, inquire of the Spouse in the *Canticles*, and ask her what is her beloved more than another beloved? what there is in God and Christ more than in the world, and she will almost wonder, that any one that is rational should ask so foolish a question; she thinks you might with as much judgment and reason have ask'd, what there is in Heaven, more desirable than in Hell? What is there is in ease more than in torments? in Gold and Jewels, more than in dross; in a living, healthful, beautiful Creature, more than in a stinking rotten carcase? Did you but see his face, you would soon think there were something in  
him



him more than in another; could you but see his eye, your heart would be in a flame: did you but understand what it is to be brought into his banqueting-house, you would say that they are neither fools nor mad-men, that can find in their hearts to scorn the beauties and glories of this world in comparison of one look or smile from God; and believe that his love was better than wine, to be preferred infinitely before the greatest worldly pleasures, and think that the Virgins had reason enough to love him, *Cant.* 1. 4. How high doth the Church run in his commendations? How doth she endeavour to set him out to the life, that every one may admire his excellencies, and be taken with his beauties as well as herself; neither doth she fear to lose him by this, nor indeed is unwilling that others should fall in love with him as well as she, *Cant.* 5. 9, 10, &c. She begins first with his Face, it is white and ruddy, the most exact beauty, so that she must be blind that is not taken with him, and so she goes on as well as she can to set him out; but he is so infinitely above her commendations, that she wants words to express her self, therefore she speaks one great one, *He is altogether lovely*; and if you will not believe, come and see. Do but look upon him by Faith and meditation, contemplate his beauties, and then if you have any thing yet to object, if after you have had a true sight of him, and have well weighed all, you do not find that there is in him, infinitely more than I can tell you, why then let me bear the blame for ever.

Well, now let us gather up all these things together; and if a multitude of arguments, and if weight and reason, if vehemency and earnestness may

may prevail ; I should have some good hopes that I should not want success in this work, nor you of the acquaintance with God, and everlasting glory. Therefore I say again, if kindness and love be taking, who so sweet and obliging as he ? If comfort, joy and pleasure be desirable, who is there, when the Soul is surrounded with a multitude of perplexities that can so much delight, refresh and raise it ? If Power, Glory and Majesty, if ability to defend from injuries, and revenge wrongs, might signifie any thing with poor shiftless Creatures ; who is there that ever yet prevailed against him ? Who ever contended with God and prospered ? If vigour, activity and care in all the affairs of his friends, can intice the dull helpless sinner to receive him ; who will take more care for, and do no more for them than he ? If his humility may engage us, if freedom of access, notwithstanding that infinite distance that is between us and him, signifie any thing as to the commending of him to our acquaintance ; where can a poor beggar be more welcome than at the house of this mighty Prince ? Can Faithfulness in the greatest straight raise the esteem of a friend ? who ever yet trusted him that was deceived ? Are riches and wealth taking ? Who is there that can give a Kingdom for a portion, a love-token, and give everlasting glory, and Heaven for a joynture, but God ? Doth pity in misery, sympathy in suffering, compassion in distress, indear and commend a friend, who is more tender-hearted than he ? Are Honours and Preferments such great things ? Who is that which will make all his favourites Kings and Priests, and set them upon Thrones, and reward, and commend them

them before the whole World? is suitableness a  
 considerable qualification to make up this match?  
 who so suitable for the soul, a Spirit, as God  
 a Spirit? Who can satisfy its vast and infinite  
 desires, but infinity it self? Have poor simple  
 Creatures that have quite undone themselves  
 by their folly and indiscretion need of a wise  
 Councillor, to wind them out of their sad in-  
 tricacies? Who is there among the profound  
 Politicians and grave sages of the world to be  
 compared unto him? Doth a dying man that  
 hath a never-dying Soul, that is to pass speedily  
 into an eternal state, lack an ever-dying and im-  
 mortal Friend, that may stand him in some stead,  
 when all his Relations are dead and rotten? is not  
 God immortal? Are not friends sometimes fur-  
 thest off from one, when one hath most need of  
 them? Is not he then a friend highly to be prized,  
 who can, who will never be absent? Doth not  
 God fill Heaven and Earth? What think you of  
 a Soul-friend? Is not such a one worth the look-  
 ing after, who takes care that your Soul to be sure  
 shall not miscarry? Who ever did more for Souls  
 than Christ? will it not be true prudence to  
 make sure of such a friend as we must have for our  
 friend, or we are miserable for ever? and where  
 is such a one to be found, but he that hath the  
 keys of Heaven and Hell? which is most con-  
 siderable, Time, or Eternity? And whom shall I  
 most value, him that promiseth present pleasures  
 that are lost as soon as felt, or him that will be-  
 stow everlasting favours? And are there not at  
 Gods right hand pleasures for evermore? If the  
 trial and experience of so many millions may speak  
 his commendation, will not all that ever knew

God say; truly God is good to *Israel*. Will Gods willingness, desire, and earnestness prevail with you to come to him? What is the substance of the whole Bible? Doth not almost every Chapter speak the desire that God hath to be reconciled to man? if the perfection of all excellencies meeting in one can render him amiable; how can he be slighted, who is altogether lovely? And what say you now, are you resolved, or are you not? Shall the infinite Majesty of Heaven condescend to offer himself to be loved and imbraced by sinful dust? shall God say, I will be thy Father? and shall not the sinner say, I would be thy Child? Why should not the heart of every Apostate rebellious Traytor, that hath forfeited Estate, Life and Soul, leap at such good news, and say, will God for all this lay aside the controversy, and conclude a Peace? Will he receive the Rebel to Mercy? will he open his Doors to his Prodigal? And is there yet any hope? Is it possible that such sins as mine should be forgiven? Can it be conceived that such a Creature as I should be imbraced? what look upon me, will God indeed take me into favour? Yes, thee, behold he calls thee, he offers thee his Son, a Kingdom, a Crown; behold the Father meets, he makes hast to meet his returning Prodigal; Behold the King hath sent to invite thee to the Feast: Nay, he will give thee his only Son in Marriage, the wedding garment is made ready, the Bridegroom is coming, the wheels of his Chariot run apace, the friends of the Bridegroom are come to bid you make ready: up, deck your self, put on your glorious Apparel, make hast, make hast ye Virgins, your companions are ready, all stay

you, the Bridegroom is at the Door: Behold he  
 is at the Door, and will you still let him to knock?  
 What! Father, Husband, a Kingdom? What  
 Words are these? Wilt thou, O mighty *Jehovah*,  
 be my Father? Wilt thou O blessed *Jesus* be my  
 Husband? Shall I have a Kingdom? What, me  
 a Child, a Spouse for the King of Glory, an Heir  
 of Glory! Grace! Grace! *Amen Hallelujah*. Be  
 it to thy servants according to thy Word! But  
 who are we, and what is our fathers house, that  
 thou hast brought us hitherto? And now O Lord  
 God, what shall thy servant say unto thee? For  
 we are silenced with Wonder, and must sit down  
 with Astonishment, for we cannot utter the least  
 tittle of thy Praises? What meaneth the height  
 of this strange love? O that the God of Heaven  
 and Earth should condescend to enter into Cove-  
 nant with his dust, and to take into his Bosom  
 the viperous Brood, that have often spit their ve-  
 nome in his Face! We are not worthy to be as the  
 handmaids to wash the feet of the servants of our  
 Lord? How much less to be thy Sons and Heirs,  
 and to be made partakers of all those blessed Li-  
 berties and Priviledges which thou hast settled up-  
 on us; But for thy goodnets sake, and according  
 to thy own Heart, hast thou done all these great  
 things. *Even so Father, because so it seemed good in  
 thy sight. Wherefore thou art great. O God, for  
 there is none like thee, neither is there any God be-  
 sides thee, and what Nation on Earth is like thy peo-  
 ple, whom God went to Redeem for a people to himself,  
 and to make him a Name, and to do for them great  
 things and Terrible? For thou hast confirmed them  
 to thy self, to be a People unto thee for ever, and  
 thou Lord, art become their God.* Wonder,



O Heavens, and be moved O Earth, at this great thing! For, behold, the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People; and God himself shall be with them, and be their God. Be astonished and ravished with Wonder; for the infinite Breach is made up, the Offender is received, and God and Man are reconciled, and a Covenant of Peace entred, and Heaven and Earth are agreed upon the Terms, and have struck their Hands, and sealed the Indentures! O happy Conclusion! O blessed Conjunction! Shall the Stars dwell with the Dust? Or the wide distant Poles be brought to mutual Embraces and Cohabitation? But here the distance of the Terms is infinitely greater, Rejoyce O Angels! shout O Seraphims! O all the Friends of the Bridegroom and Bride, prepare an *Epirhalamium*, be ready with the Marriage-Song. Lo, here is the wonder of Wonders! For *Jehovah* hath betrothed himself for ever to his hopeless Captives, and owns the Marriage before all the World; and is become one with us, and we with Him: He hath bequeathed to us the precious things of the Earth beneath, with the fulness thereof; and hath kept back nothing from us. And now, O Lord, thou art that God, and thy Words be true, and thou hast promised this goodness unto thy Servants, and hast left us nothing to ask at thy Hands, but what thou hast already freely granted. Only the Word which thou hast spoken concerning thy Servants, establish it for ever, and do as thou hast said, and let thy Name be magnified for ever, saying, *The Lord of Hosts he is the God of Israel. Amen. Hallelujah.* And how do you like this Musick, O ye the lost Sons and Daughters of *Adam*? How do you relish these

these Dainties? vvhhat do you think of this Match? Some you see have been so wise, as vvith the greatest Gratitude they can for their Souls, to close vvith those happy offers of Grace. You hear how bravely such and such have bestowed themselves, and now they are made for ever. And what do you say to the same Proposals? Have they so much Reason to bless the day that ever such a Motion was made? Have they cause to rejoyce for ever for those blessed Overtures, or are they all to be slighted by you? Will Christ be worse to you than them? Is Heaven and Happines less necessary for you than them? Will the loss of a Soul be more inconsiderable to you, than it would have been to them? Will not Heaven, Christ, and Glory, be as well vvorth your acceptance as theirs? What, are you willing to be shut out when the Bridegroom comes to fetch his Spouse home: Can you bare it, to see such, as you thought your inferiours, advanced, and your self despised? What shall I say? What words shall I use? What shall I do to prevail? O that I could pity you a thousand times more than I do! O that my Eyes might weep in secret for thy Folly! O that you also might do as some have done before you? though indeed they be but few that be so wise? O that you would also bestow your Heart upon Christ! give him your heart-love; or he will leave your heart - blood. Do not make your self miserable to please any living: Do not slight Christ, because most do so; go not with them to Hell for company. But that, if it be possible, I might perswade you, I shall add some more motives, to prevail vvith you to get acquainted vvith God; which I am certain will either work, that

bleſſed effects, or riſe up againſt you to the aggravation of your Confuſion, in that great and terrible Day.

## II. HEAD OF MOTIVES.

The next Head of Motives vvvhich I ſhall inſiſt upon, for the inſorcing of this Duty of Acquaintance your ſelves with God, I ſhall take from the glorious Effect of this Acquaintance vvith God.

1. The firſt Effect of this Acquaintance vvith God is, it makes the ſoul humble, and conſequently fits the ſoul for greater Communications from God ſtill, and to do God the greater Service; but of that particular afterwards. Acquaintance vvith God, it makes the Soul humble. When God comes into the Soul, he brings ſuch a glorious Light along vvith him, that he makes the Soul to ſee: not only his Beauty, but its own deformity, *ſal. 119. 130. The entrance of thy Word giveth Light: It giveth Underſtanding to the ſimple.* Before the Soul vvvas acquainted vvith the Word of God, and by that had ſome discoveries of God made to it out of the Word, why it was in the dark, and ſaw nothing at all of its own Vileness; it took no notice of that Sink, that Hell that vvvas vvithin it, conſider not its own Treason againſt the Lord of Heaven and Earth, and the dangerous hazards that it did run every moment upon that account; but the Soul thought very vvell of its own State, it flattered it ſelf in its own iniquity, the man thinks he is Rich and increaſing in Goods, and hath need of nothing, but when he comes to look into his Purſe, to open

Treasury, and to tell over all his Gold and Silver in the light, Why then he perceives a sad mistake: All his Silver is Drossie, and the best Riches that he hath is but Dung: When the Light comes in, he sees the Darknes of his Understanding, the perversness of his VVill, the disorderliness of his Affections. the distemper of the whole Soul. He before took himself for a beautiful Creature, but by his Light and this Glasse he sees his Beauty is great Deformity, he beholds heaps of Lusts crawling up and down, which before lay undiscerned, and then that man that reckoned himself so happy, cries out, *O wretched man that I am, who shall deliver me? What shall I do to be Saved?* I am undone, undone, how shall I live, where shall I dwell for ever? Time vvas that the man admired vvhath the Ministers ailed to keep such a stir about sin, but now he vvonders that they are no more earnest in their Preaching of it down. It vvas a little vvhile ago, that he thought himself vvhole, but now he feels himself sick to the very heart, Wounded, Fainting, and ready to Die; he made full account that he vvas Pure, but now he cries out unclean, unclean; it vvas not long since he said vvith Indignation, am I blind also? But now he cries out, and vvill not be silenced, have mercy upon me *Jesus*, thou Son of *David*, and grant that I may receive my Sight. His Language is much altered; he cannot say, vvas ever such a sinner as I pardoned? Will such a Prodigal ever be received? Shall such foul Offences as mine be forgiven? If God should look upon me, and give me a Christ, and pity me, and cast his Skirts over me, vvhile I lie in my Blood; if the Lord should look upon me, it vvould be such a vvonder

that all that ever heard of it may justly admire. Now the man vvhich thought himself the best of Saints, believes himself as bad as the vvorst of sinners! When a man begins to be acquainted with God, he begins also to know himself; He that saw no need of vvashting by Christ, vwould now have Hands, Feet, Head and Heart all VVasht. He that thought himself somtimes far enough from Hell, now begins to admire that he did not fall into it, and although there be a sweet alteration in him for the better, and Saints begin to delight very much in him, yet he vvonders that any one should see any thing in him, that should cause any affection in them towards him, much more to inflame their hearts in such vehement love to him; if he hear of any Reproaches that are cast upon him, he is ready to say vvith that vvise Stoick, (*Epiet.*) *If he had known me better, he would have spoke much worse of me. If any praise him, he judgeth that it proceeds from their Ignorance of his weakness, rather than from any knowledge of his Worth; and if he hear any such Language, he is ready to tremble for fear of his own Heart, and cries out, not unto me, not unto me, but unto his Name be the Praise: Yet not I, but Christ which dwelleth in me.* Thus it is with one that begins to have some saving knowledg of God; and the nearer he comes to God, the further he goes from himself; the more he sees of him and his Righteousness, the less he sees of his own; the more he is Exalted, the more he debaseth himself; like those four and twenty Elders, he lays his Crown at the feet of God. Thus it was vvith *Job*, when God, as I may say, stood at a great distance from him, he is ready to speak a little too highly, he stands much upon his



his own Righteousness, he stiffly justifieth himself; but when the holy God comes a little nearer to him, vvhhen he throws off that dark cloud vvhich he had mantled himself, and when he caused that glorious Brightness to break forth upon *Job*, and made him to see a glance of his Holiness, Wisdom and Justice, then how is he even ashamed and confounded within himself, that he should ever stand so much upon his own justification, *Job* 42. 5, 6. *I have heard of thee, by the hearing of the Ear: But now mine Eye seeth thee. Wherefore I abhor my self, and repent in Dust and Ashes.* When he comes to be better acquainted with God, how strangely is his Note changed; and I might say, when he was thus abased, how speedily doth God raise him to a Wonder! A man may hear of God twenty years together, and yet never abhor himself with dust and ashes, never see any vileness that is in his Nature, never be brought off from his own Righteousness, never admire that he is kept out of Hell! O but when he comes to see God, and to be acquainted with him, how doth he cry out of himself as unworthy to breath in the Air, as deserving nothing but Wrath; then he hath not a word to say for the goodness of his own Heart, now he can say vvvith Astonishment, O infinit Patience! O unmeasurable Goodness! O the depths of Gods love! He must be merciful indeed that can pardon such sins! That must be goodness indeed that can be so to me! That is love with a vvit-ness, that can imbrace such a loathsome Monster! What vvas it that made *Abraham* call himself Dust and Ashes? What made *David* to say he was a Worm and no man? What made *Isaiah* speak so debasingly of himself; Why these were the  
Friends

Friends of God, they had Visions of that holy One. When is it that the People of God are most ingenuous in their Confessions? When do they most freely pour out their Soul before God? when is it that they most readily open their Sores, and desire that they should be searched, but vvhhen this great Chyrurgion comes to their Chambers? Those which before were vvhole, are now sick full of Plague - Sores, Head and Heart sick, dangerously Sick, and no vvhole part in them; they can say more against themselves now than ever the Minister could; they can aggrvate their Sins, and lay loads upon themselves; and they see themselves Vile, and even are ready to wonder that the Earth did not open and swallow them up before this; they admire that God should indure them so long, and think it no small Miracle that they vvere not crushed in the Egge, that they vvere not cast from the darkness of the Womb, to the darkness of Hell. Now they can cry out of Original Sin, and the indisposition of their souls to any thing that is good, and inclination to that which is bad: They say as well as *David, That they were born in sin, and in iniquity did their Mother conceive them*; They think every thing too good for them, all mercy on this side everlasting Misery. They count every bit they Eat, and every drop they Drink, more than they deserve. They think themselves unworthy of the least of Gods Mercies, *Gen. 32. 10.* Others say thanksgivings, but he feels them; others say Confessions, but he feels them. It is one thing for a man to speak of his own unworthiness, and another thing to lie under the sense of it. The heart and Tongue are two distinct Members. The heart may

may speak that which the Tongue can't utter, and the Tongue may utter that vvhich the heart never felt. But a man that is brought into acquaintance with God, speaks what he experiences, or rather his experience is greater than he speaks, so that he doth not dissemble with God, when he confesseth his sin before him. They lay themselves as low as Hell; this is humility, and this is an effect of acquaintance with God. Hence it is that *Paul* saith of himself, *Eph. 3. 8.* *Unto me who am less than the least of all Saints is this Grace given, that I should Preach among the Gentiles the unsearchable Riches of Christ; and to make all men see what is the fellowship, &c.* He wants vvords to expresse Gods greatness, and his own smalness. Now, vvhat vvvas it that made *Paul* speak and think thus of himself? There was a time vvhen *Paul* vvould have spit in any ones Face that should have spoke as much against him, as he did against himself. What is it that hath wrought such a strange alteration in this great *Rabby*, and made him so little? Why, this Acquaintance vvith God, the sight of Christ vvvas the thing that laid this proud Pharisee in the Dust, and made him blind also. Mark this, always the more heavenly any Man is, the more Humble. See *Exod. 3. 11.* *2 Sam. 7. 18.* If I should appeal to the experiences of Saints, and ask them, vvhen they had the lowest thoughts of themselves; vvould they not say, when they were nearest God? Now, would you vvalk humbly? you must vvalk vvith your God; vvould you see more of your own Deformity? vvhy then you must labour to see more of his Holiness, more of his Beauty. Contraries set neer one another, appear more visible.

2. Another excellent Effect of Acquaintance vvith God, is, that it vvill make a man fall upon sin in good earnest. When the soul sees how infinitely good God is, it can't but see an unspeakable evil in sin, vvhich is so directly contrary to him. When the Soul hath really entred into a League vvith God, it presently bids defiance to all his Enemies; vvhen he begins to be at peace vvith God, he presently commenceth a War against his Adversaries. Friendship vvith God makes Enmity against Satan. That vvhich formerly the man rouled under his Tongue as a sweet Morfel, is now like Gall and Wormwood to him. He that sometimes did commit Iniquity vvith greediness, can now say, that it is the greatest Folly and madness in the World; he knows that it is an evil and a bitter thing, as sweet as it tasted vvhen his Palate vvvas distempered; he that gloried in his Wickedness, now accounts it the greatest shame in the World; and hatest the Garments vvhich are bespotted vvith the Flesh, vvhich sometimes he took for beautiful Raiments. The burnt Child Dreads the Fire; Sin hath cost his Friend dear, and him dear too. The Child can't love that Knife vvhich stabb'd his Father. He knows how sweet God is, and how much he hates sin, and that if he vvould have Gods Company, he must bid an everlasting farwel to his dearest beloved sin; and therefore rather than he vvill offend so dear a Friend, he vvill hew *Agag* in pieces before the Lord. He vvill as soon cut off one Hand vvith the other, and be pull'd Limb from Limb, as again draw his Sword against his covenanted Friend, and again venture into the Field in the Cause that somtimes he did so deeply engage body and soul in.

in. He that thought before that it was no great matter to Damn, Curse, and Tear; but a trick of youth to Whore, and no harm to do what one had a mind to; to Eat and Drink, and Talk, and sleep as one Lists, to give ones Lusts whatsoever it call'd for; he that could once make a mock of sin, and Sleep securely upon the top of a mast, and thought it a piece of Gallantry to dare the Almighty, and was ready to laugh at them which durst not be so Prodigal of their Souls, as himself; the case is now wonderfully altered with him, he now sees the Harlot stript naked, he beholds how loathsome the Whore is, now her Paint is washed off, sin and hell are alike to him; tempt him to folly, and he will soon answer in *Josephs* language, *How shall I do this great wickedness, and sin against God?* He that sometimes thought sin the only pleasure, and looked upon the Devil and the world as the only Friends, now sees his dangerous mistake, and blesseth God that his Eyes are opened before he comes into another world; he knows how that holiness is the only pleasure, and God is the only Friend, and sin and the world are as mortal Enemies as the Devil himself; he believes that if he venture upon sin, he must venture upon the displeasure of his Friend, whose favour he sets more store by than all the delights under Heaven, and whose loving kindness he judgeth to be better than Life it self. When the Soul is once acquainted with God, how strangely are it's apprehensions of things altered? Now he calls Things and persons by their right Name; good he calls Good, and evil Evil; whereas before he called evil good, and good evil,



evil, and put light for darknes, and darknes for Light; he now believes that the zealous compassionate Ministers that spoke so much against sin, had reason enough to have said ten times as much as they did; he sees that it was not for nothing that they were so earnest with him; he hath tasted the Gall, Wormwood, and poison that is in sin; he plainly sees what is the great Makebate between God and Man, he hath now the wit to understand what it is that hath kept good things so long from him: Tell him now of a Revel, a Whore, he had as live thou shouldst perswade him to part with his strength and liberty and grind in a Mill, he reckons you might as rationally desire him to leap into a bottomless Pit, to take up his everlasting lodging in a bed of Flames, and to make light of Damnation. Let Men and Devils use what Arguments they will to prevail with him, now to close with temptations, he is sure he hath a stronger against them; he hath a sensible Argument within, which will answer all, If they had ten thousand times as many more than they can produce: The love of Christ makes him abhor the motion; God is my Friend, dashes all. Shall such a one as I take up Arms against God? Shall I that have found him so infinitely good? Shall I that have experienced the faithfulness of this Friend to me, be so infinitely ungrateful, as to be thus abominably unfaithful to him? Shall I that have forfeited my Life, and Soul, and instead of Hell have received Heaven, instead of Damnation, Salvation, shall I instead of thankfulness again rebel? because the Grace of God abounds, shall sin abound? God forbid. To argue from mercy to sin is the Devils

vils logick : To argue from mercy to duty is true Christianity : One that is acquainted with God, can expostulate the case with his own Soul, and say, What meanest thou O my Soul to stand parlying with Satan? Hast thou known what that hath cost thee already? look back to *Eden*. Who was it that dispossessed thy Grand-Father of that brave seat? What did *Eve* get by discoursing with such a Cheater; have you not lost enough already, but you must be venturing still? Was it nothing for God of a friend to become a stranger & Enemy? Was it a slight matter to be divested of all that glory that once thou didst shine in, but that now again after thou art brought into some favour, thou must be tampering with that gamester who had like to have robbed thee of all? Art thou talking of returning again into *Egypt*? What, hast thou so soon forgotten the Iron, and the Clay? Is this all the thanks that you give the Lord for his unspeakable mercy? Doth he that hath done such things for you deserve no better at your hands? Is this your kindness to your friend? What was it O my Soul that that undone Creature said unto thee? Did he say, it is a little one, and thy Soul shall live? What, did he ask a few merry houres that I should spare my self, that I should not be righteous overmuch? Did he so. A special Friend! I thank you for nothing? And why didst thou not answer the Tempter as *Solomon* did *Barbsheba*, when she ask'd a small thing (as she thought) for *Adonijah*? and why dost thou not ask the Kingdom also? And why did not Satan ask thee to part with Heaven, and thy interest in Christ, and those Favours? as the Lord liveth, as small a request as thou thinkst his was, that

that word was spoken against thy life, thy soul. *A vertuous Man*, or as the Stoick calls him, (*Anton.*) *One that hath God for his Friend*, when *Temptations* are presented, he remembers who he is, and how he stands related to God, and how little grateful such an action would be to his Friend. And thus he doth resist the Temptation with a great deal of gallantry, when he remembers himself. Nay, sometimes, *Temptations* to sin do make *Grace* more to abound: the water which was intended to cool divine Love, proves Oyl, and makes that noble flame to burn more vehemently, *Cant.* 8. 6, 7. He desires to exercise that *Grace* which is contrary to the vice which he is tempted to with more than ordinary vigour. He stands like a Rock in the midst of the sea unshaken; he is steadfast and unmoveable, like a pillar in the Temple of his God. He is much of the same mind, in that point, with that brave Heathen, who spake thus to himself when Temptation was strong. (*Ar. Epict.* l. 2. c. 18.) *Deliberate man, yield not rashly, 'tis a great work that lies upon thy hands, 'tis a divine work, 'tis for a Kingdom, the Kingdom of God.* Now remember thy God, lets see what thy love to thy God is, remember his presence, he beholds how thou standest deliberating whether thou shouldst fight for him or against him; for shame shew not thy self so basely disingenious: Remember what thy God, thy Friend, did for thee at such and such a time: Remember how kindly you were entertained by him the last time you were at his House. Whose sword tis that you wear by your side? who gave you it? Did not God give it you to fight against his enemies? And will you draw it against himself? remember from whence you had all  
that

that you do enjoy, and can you find in your heart to take Gods mercies, Gold, Silver, and Food, and bestow them all upon that which he hates? will you quarter and keep in pay with Gods coyn, his greateſt enemy? And if you feel your heart ſtill ſtaggering, and ſcarce able to keep it's ground, then remember God ſtands by, Chriſt looks on, and ſees how gallantly any Champion of his will demean themſelves on his quarrel; and that there is not a more lovely fight upon the Earth, than to behold one of his Friends, rather venturing their lives than they will bare that the leaſt indignity or affront ſhould be put upon their God! O happy are they that can always act as in the ſight of God! and if the Soul can have but a conſtant freſh ſence of it's relation to God, and hiſeye, it is impoſſible but that it ſhould hate ſin, which is ſo directly oppoſite to him: happy are thoſe who by the thoughts of God are enraged againſt ſin! Is it not enough faith that heavenly Soul that is acquainted with God, that I have done ſuch and ſuch things againſt God, when I knew him not, but that I ſhould again ingage againſt him after I have been obliged by a thouſand mercies, after I have taſted and ſeen how good the Lord is? is it a light matter that I did ſo long after fight againſt him then? and ſhall I now renew my rebellions, when I have had ſo much experience of the folly and madneſſe of ſuch a war, where I ſhall be as ſurely conquered as I draw my ſword? and hath God kept me by a miracle of mercy out of Hell, and after I had run out ſo wretchedly, and undone my ſelf, ſet me up again, after I had plaid the prodigal, received me again into favour, and ſhall I after all deal thus baſely

basely by him : No I'll die a thousand deaths  
 before I will willingly yield to any thing that  
 may be in the least offensive to him, whom my  
 Soul hath such an infinite reason to love above  
 the whole world. The knowledge of Gods ser-  
 vice, and Satans too, makes a Soul to distinguish ;  
 he that knows what it is to be made free by Christ,  
 abhors his old Master, he remembers full well  
 the great hard-ship that he then underwent,  
 when he had nothing to live upon but Husks,  
 he calls to mind the Clay and Morter, he can't  
 forget the cruel Vassalage that he served under ;  
 Garlick and Onions were his dainties, and truly  
 he can't desire to leave his Manna for such kind  
 of Food ; he is not in love with the Whip and  
 Scourge, he doth not dote upon the fetters, the  
 Iron which went into his soul, but he is glad  
 with all his heart to be free from those Task-ma-  
 sters, which made him to serve with rigour, he  
 hath no mind to return to his old Work : My  
 meaning in all this is, he that was a servant and  
 a drudge of Satans, and a slave to his lust, when he  
 once comes to taste the sweetness of Spiritual li-  
 berty, to be made free by Christ, he hath no desire  
 again to be enslaved, but doth with the greatest  
 detestation, reject all the proposalls and pro-  
 mises that the Devil makes, to bring this business  
 about ; he knows Satan too well to love his ser-  
 vice, he remembers that all his pay was promises  
 and no more, he remembers that he fed him  
 with poyson, and made him do that which he  
 like to break his bones, and undone him for ever  
 he sees what Satans designs were, and what he  
 become of him quickly, if he had gone on in his  
 service ; he believes chains to be chains, though



they be of Gold; believes that poyson will kill him, though it may be sweet in the mouth; he hath now such a sence of the evil and baseness of sin, as being so infinitely loathsome to God, as that he hates it with a perfect hatred; he hath a will in some measure conformed to the will of God; and what his friend, the Lord loves, he can't hate, and where his God hates he can't love.

*Psal. 139. 22. Do not I hate them O Lord which hate thee? and am I not grieved with them which rise up against thee? I hate them with a perfect hatred, I count them mine enemies.* Now what is it

that stirs the Psalmists choller so much? Why, he had been working upon his own heart, in the former part of the Psalm, the doctrine of Gods omnisciciency and goodness, and by meditation upon this subject he was brought under a lively sence of the greatness of Divine kindness; and while his heart did thus muse, the fire burnt, his soul was in a flame against sin, *verse 17.*

*How precious are thy thoughts unto me O God!*

O when the soul hath sweet thoughts of God, it will have sower thoughts of sin. When the soul loves God dearly, it can't chuse but hate sin entirely. None behold such deformity in sin,

as those which behold most beauty in God.

Hence it is that some of the people of God have

may all of them which are really acquainted

with God are of the same mind) counted it more

desirable to leap into the flames, then to venture

upon a known sin. It was no untruth in the ab-

solute position, though falsely applied by Job's

friend, that it is a great wickedness to choose the

least sin before the greatest suffering, *Job 36. 21.*

What was it that made Paul so weary of himself?

what burden was it that made his back so ake? what pains causeth those bitter groans? *Rom. 7.* was it not sin? and why did not *Paul* groan before as well as then? was it because he then had no sin at all, or less sin than when he made that bitter complaint? no such matter, but because he had then less acquaintance with God. But now he is become acquainted with God, the more he doth abhor himself for sin. He now knows better than he did, his eyes are opened, and he sees sin in its colours, and he looks upon it as so great an evil, that he doth want words to express the odious nature of it; therefore because he can't find a worse word, he calls sin by its own name, *Sinful Sin*; which he thought a more significant Epithete, than if he had called it *Devillish Sin*. What makes the children of God to be so weary of this world, and so desirous to be upon the wing? why it is because of better acquaintance elsewhere? they know that then they shall put off that carrion that now they carry about with them; Sin I mean, which like a dead carcase bound to a living, doth now stink so abominably in their nostrils; they know that then they shall have a sweeter smell, and themselves all smell more savoury in the nostrils of God. They know that poverty shall be swallowed up with riches, want with fulness, sin with holiness, misery with happiness, they have an inheritance, *City*, wherein dwelleth righteousness, and nothing that is unclean shall enter into it; and when they come thither, they know the case will be altered with them, and that though now they bear about with them a body of death and filth, yet then they shall have a body as pure, as bright

and glorious as the Son, they shall be presented by Christ to the Father without spot or vvrinkle, or any such thing. He knowvs that as long as he is thus sullied by his sin, his great friend vwill not take so much pleasure in his company. *Isaac* and *Ishmael*, the Ark and *Dagon*, God and Sin can't dyvell in the same heart; therefore he desires to have less of sins company that he may have more of Gods; none of sins company, that he may have alwayvs Gods company. Observe that constantly in your ovvn experience and others, those vvhich vwalk most close vvith God are most tender, as to the matter of sin; and those vvhich are less in converse vvith God, are more bold in their venturing upon sin, and after it is committed they have less regret. What is the reason that one can svallovv any thing almost, and another is afraid of the least appearance of evil; he hates the garment spotted vvith the flesh, he is as fearful of cloathing himself vvith vvickedness, as of putting on the garments of one that hath had the Leprosie or Plague upon him; he hates vain thoughts, because he loves God and his lavvs, *Psal.* 119. 104, 113.

3. Another glorious effect of Acquaintance vvith God, is, that it makes one to have very lov and undervaluing thoughts of the vvorld. When the Saint hath been vvith *Paul* raised up to the third Heaven, vvhen he hath had some intimate converse vvith God, he can look the vvorld into almost nothing; nay, if it stand in competition vvith Christ, he counts it but as dung and dross in comparison of the excellency of the knowvledge of Christ Jesus his Lord, *Phil.* 3. 8. he can then set a higher value upon the light of Gods countenance,

tenance, then upon Corn, and Wine, and Oyl. It is because that poor Creatures know no better, that they dote so much upon the world; did they but know what it is to have one look of love from God, were they but acquainted with the glory of another world, they would soon disrelish every thing else; nothing will down with them which have been feasted in Gods House, but those Royal dainties. Taste the world who will, saith the Saint, give me but more Grace, more of Christs company, let me but maintain an intimate familiarity with God, let me be but better acquainted with him, and be more frequently refreshed with the smiles; this is all that I desire upon earth, this is all that I expect to make my happiness compleat in Heaven. *Whom have I in heaven but thee? And there is none upon Earth that I can desire in comparison of thee.* It was not without good reason that the *Psalmist* prizes the Commands of God above Gold and Silver; it was no mistake in *Solomon* to count Wisdom more excellent than the finest Gold, and more precious than Rubies. That spiritual Merchant knew what he did when he sold all that he had for that Pearl of great price; he was sure he should be no loser by such a bargain. Bring me a heavenly Creature that hath had a view by Faith, of the Glory of Gods countenance, that hath been in his company, that hath been brought into his Banqueting-house, such a one I am confident can easily spare that which most keep such a fearful stir about, he can spare the world for them which are like to have no better a portion. Give him but more of those spiritual pleasures which he hath had in communion with God, and he desires no more.

He

He can novv speak it, and speak it in good earnest, that there is no comparison betveen this vworld and another; he can novv call this vworld a shadovv, and the glory of it grass, and vwrite Vanity, Emptiness, and Vexation upon its beautiful Face, and contemn all its smiles and frowns, and look upon its greatest Lovers, as persons that deserve to be pittied rather than envied, vvwhose portion is so small, vvwhose happiness so short, and vvwhose misery and mistake is so great and dismal. It is a common thing for men to declaim against the vworld, and to say, it is but a little muck; it's no unusual thing for its greatest Lovers to speak against it, and say, that it is that vvwhich passeth away; but yet for all that they pursue it more than Heaven, and are more earnest for it, than the Salvation of their Souls, and more troubled at the thought of parting vvith it, than at the thought of their parting vvith God; and the loss of it troubles them more than if vve tell them of the loss of their souls: Such as these vvill not say, but that God is infinitely more to be loved than the vvhole vworld; but yet if the World and God stand in competition, they stand not long disputing vvwhich must give place, the World hath the uppermost room in the heart. But vvhence is this mistake? Hovv comes the Servant to Ride, and the Master to go on foot? Why is the vworld preferred before God? Why hence it is, men knovv not God, they are not acquainted vvith his excellency; the World is sensible, he sees it, he feels it, he tastes it, and so he doth not the things that are invisible: And no vvonder then, that sense bare the svay; thy man vvants Faith to realize invisibles, he vvants senses spiritually



exercised. But now he that knows God, and is acquainted with spiritual things, he hath quite another apprehension of the World; and that not only from Faith, but sometimes from a spiritual sense, and he can say that Divine Pleasures, Riches, and Enjoyments do as sensibly refresh him, yea, abundantly more than ever the world did. And when he hath been newly taking a walk in that heavenly Paradise, he looks back upon this World with grief and indignation, that he should ever love the world with his heart, when there was one that did infinitely more deserve his love, when there was a God, Christ, and Holiness to be loved; that he should be such a child, such a fool as to run after Butterflies, quarrel for a feather, hunt for a shadow, while God, Christ, and Glory, those great Substances lay by unregarded. Now he grudges that any thing should have his love but his God; his dearest Relations, if they stand in Gods way, must be run over, despised, hated. That which the men of the world fight, and kill, and spare not to damn their souls for, he sees now to be a pitiful worthless thing, which can't defer Death a Moment, nor stand him in any stead in another world. He is all for that coyn which will go currant in another Country; and if he be but rich in promises, rich in spiritual relations. rich in grace, he takes himself for no unhappy man; let the world speak or think what they will of him; he doth not much pass upon it, he believes that he is but a pilgrim and stranger here, and if he meet with no great kindness, it is but that which he expected. The truth of it is, he is almost afraid of the smiles of the world, not being ignorant of this, that

that whom it kisses, it intends to betray; he can't be oversfond of that which in all probability will keep God and him at a greater distance, and make his passage to glory next to impossible. He reckons that it's better being rich in grace, than rich in purse; and that he which lays up for his body, and provides not for his soul, is the greatest fool in the world. Tell such a one as *Moses* of riches, honours, and preferments, he thinks them but poor sorry things for a man of *Israel* to be taken with, and he will rather see them in the dirt, than part company with his suffering brethren, much less with God. It is storied of *Anaxagoras*, that he seemed to be very little concerned when his countrey was in a flame; upon which being taxed by some, he made this reply, *There is none of you all care more for your country than I do for mine*; pointing with his finger up to heaven. Thus it is with the people of God; let others talk of Riches and Honour, but there is none of them all do value true Riches as they do; but here's the difference, one thinks he hath Riches when he hath the command of a great deal of Gold and Silver; the other knows, he hath Riches when he hath Christ, and Grace, and can have good returns out of that other World. And which of these are the wisest will ere long be seen. One looks upon heaven and glory as a shadow, a fable; and the things of this World, as the only realities; the other he looks upon Heaven, God and Eternity, as the greatest realities, and most worthy of his highest valuation, and the things of this world as flying shadows, which can't fill the arms of him that doth embrace them: And under this apprehension, and sense

sence of things, no marvel that he doth prefer the substance before the shadow. He believes with that Worthy, that he was born for other things than to eat and drink, and sleep, or to take his pleasure, or to get an estate; he knows that the business in this world, is to provide for another, to get his peace made with God, to contemplate Heaven, and to get thither; and therefore you must not count it strange, that such a person as this is somewhat cold, and remiss in his carrying on of lower designs; he knows that the disproportion between Finite and Infinite, Times and Eternity, is no such inconsiderable one as the most count upon. Again, he hath more than once experienced this, that the very joys and comforts that are to be had in the enjoying of Communion with God, even in this world, are unspeakably more intense and refreshing, than the highest sensual pleasures in the world. One that is acquainted with God, will take the word of his Friend for true, which word tells him that whatsoever is presented to his sense, the world and all that is therein, must ere long be burnt up, whereupon he thinks it no imprudence at all to hazard present enjoyments for future hopes; no folly to look after something that will bear the flame. He thinks it scarce worth the while to be born to possess, if it were a whole world, except he were sure of having something after it that were better than what he met with here; he had rather have one smile from his friend, than thousands of Gold and Silver: he would not for a world be to have his portion here, though it be never so large a one: he had rather by far be with *Lazarus* upon a dunghil, than sit with *Dives* in a chair of State.

State, before the richest fare that the Sea, or Air, or Earth could afford him : he would not change conditions with those which enjoy the most of the things of this world : he can thankfully want that which most commonly makes its possessors miserable. O could you but talk with a man that lives in Heaven while he is upon earth, and could you but see and here how much he slight that which you adore ! Give me neither poverty nor riches, but Food convenient for me is the highest that he dare pray for : He had rather live in a smoaking Cottage, and have God for his companion, than dwell in the greatest palace, and have the Devil for his Neighbour, Counsellor, and Master. When a man hath been in Heaven by contemplation, though his body be upon the Earth, yet the best part of him, his affection, his love, joy, and heart, is still there. *Sen. Ep. 41. One that doth converse with God here, he is indeed that earthly lump, his body is below ; but could you see his thoughts, could you look into his heart, and see the inward actings of his soul, you should see the man out of the world discoursing with God, he sticks close to the company of his Friend : He is like the Sun-beams, who though they reach the earth, yet they still abide there from whence they are sent, and are most intensely hot nearest the fountain, the Sun.* So the soul and thoughts of a child of God, they may, nay, they can't but glance upon the world : but it's most vigorous spritful actings are towards God, and the heat of its affections are abundantly more remiss and cold when they beat upon earthly objects. He that knows what it is to have the company of God, is almost ready to wonder how any one can be content vvith any thing belovv God : and as for himself,

himself, he takes himself for little better than a prisoner, while his soul is pent up in a body which is so unwildely as to all spiritual employments, till it be refined by the grave. He would not be to dwell here for ever for a world, though he might enjoy more content than ever any since the fall did. A Soul acquainted with God is a noble Creature indeed, it scorns petty low things, it thinks no Estate big enough for it, but that which is infinite; he looks upon himself as a Citizen of no mean City, a Denizen of *Zion*, a Free man of the *New Jerusalem*, one of the Royal Society, over which Christ, that King of Glory, is the President, his inheritance is greater than that which the Sun compasseth in its course. O when (saith such a one) shall I leave these Cities of *Cabul*, and dwell with the King at *Jerusalem*! O when shall my soul be safely ark'd! O when shall I be upon the wing for Heaven! O when shall I leave this body there whence it first came! When shall I go out of this cell, this cage! O that I were once safe in Heaven! O that I were in the immediate presence of God, and might stand for ever before him, and have his blessed society for ever and ever. Neither am I now quite without him; but how little, O how little is it that now I enjoy! O when shall I enter into the possession of that better longer life! I stay as long for that separating, or rather uniting hour which will separate my soul from my body from my dross, but perfectly unite me to God. Look then O my Soul, upon all that thou seest below, but as so many Inns and resting-places for a Pilgrim to take some little refreshment and then to be gone. That day, O my fearful



Soul, which thou sometimes fearest as my last, is the birth day of eternity. O what mean we to love our prisons, fetters, burdens? What ail we to be so much pleased with our miseries, and afraid of our happiness? O this unbelief! O were Christians but more in the company of God by Faith and Meditation, they would look upon God as great, and the world as a very small thing. He that knows God to be great, sees every thing below him little. It is an infallible argument of a Divine and Excellent Soul, and one that hath Acquaintance with God, when he can judge all beneath God, as low, sordid, base, and utterly unworthy of the respect of his soul.

4. Another glorious effect of acquaintance with God, is, that it will ease us of all sorrows, or cure all sorrows. As soon as any one hath but a saving knowledge of Christ, he is in such a condition as that he need not trouble his head with care, nor his heart with fear; no more than a rich Heir that hath a tender-hearted, loving, wise Father, need not trouble himself what he shall do for bread and cloathing: as long as the great cause of fear is taken away, so long he is well enough. As for those that are unacquainted with God, they either are always afraid, or have cause alwayes to be afraid: but as for a Child of God, that Scripture buoys up his Soul under the mightiest wayes of fear, *There is no condemnation to them which are in Christ Jesus, Rom. 8. 1.* He that is in Covenant with God, may in this world undergo some pretty injuries, some insurrection may be made against him; but this is his comfort, he is sure never to be quite over-powered, never to be finally conquered! O the disquietments and fears

fears that strangers and enemies are compassed with, or will be! And O the joys, the security, the true security that some have; at what a rate do they live! and how bravely do they die! mark the perfect, and behold the upright man; for the end of that man is peace. This was touched upon before, when I opened the nature and qualifications of this friend, and therefore I need say the less here; yet it being the great inquiry of the wisest, how they may be sheltered from this storm; What shall they do to be cured of these heart-qualms? how they may be freed from fears? I shall not altogether pass it over in this place. I can't but incourage poor strangers, as they value the truest comforts, as they would be free from fear and trembling when the Foundations of the Earth shall be shaken, when the Mountains shall tremble, and melt at the presence of God, the mighty God of *Jacob*, when the Heaven shall be rouled together as a Scroul, and be all of a Flame. Make sure of this Friend! it is impossible that one that hath such a one for his friend should much be daunted, when he hears of Wars, and Rumors of Wars, when the Pestilence rages, when there are dreadful Earth-quakes in sundry places, and such distresses of Nations and perplexities, that the stoutest heart shall sink that hath not this to support: Then a Child of God may lift up his head with comfort, because his redemption draweth near. There is a vast difference between a godly man and a wicked, as to their affections, fears, joys, desires, hope. The godly thinks long for that, which the wicked wishes withall his heart, might never be; the Day of Judgement. The  
righteous

righteous man is even delighted with the fore-  
 thoughts of that, the thoughts of which doth put  
 a damp upon all the comforts of the ungodly, he  
 rejoyceth in that which makes his Neighbour to  
 tremble. As for death, a gracious heart that hath  
 kept his watch, and maintained a sweet and constant  
 Correspondency with God, and hath had his heart  
 in heaven, and can look upon the great *Jehovah* as  
 his friend, can't be very much affrighted at his  
 approach: He is not much appaled, when he looks  
 out at the window, and sees this messenger making  
 hast to his house; and when he knocks at his door  
 he dares let him in, and can heartily bid him wel-  
 come; he understands whence he comes, and what  
 his errand is, and though he look somewhat grimly,  
 yet as long as he comes to conduct him to his  
 friends house, he can dispence with that: he hath  
 more reason to speak it than he which did. (*Ploti-  
 ninus*) *Let me make haste away to my Couztry; there  
 are my excellent Ancestors, there dwell my noble Re-  
 lations, there is the constant residence of my dearest  
 Friends.* (*Tull.*) *O happy will that day be when I  
 shall come into that glorious assembly, when I shall  
 have better company than Homer, Orpheus, Socrates,  
 Cato, when I shall sit down with Abraham, Isaac, &  
 Jacob, in the Palace of their Friend and mine! O  
 happy day when I shall come to my Fathers house, to  
 that general Assembly, the Church of the First-  
 born, to an innumerable company of Angels, to  
 Jesus, the Mediator of thy New-Covenant, and to  
 the Spirits of just Men made perfect.* A mans  
 knowledge of other things may add to his fears,  
 and make his miseries greater: But the more  
 knowledge we have of God, the less our fears and  
 sorrows must needs be: and when our knowledge  
 of

of God is perfect, all our fears and sorrow shall be for ever blown over. I can't omit a brave speech of that noble Stoick which comes to my mind, *Ar. Epiſt. l. i. c. 7.* (*If the acquaintance and favour of Cæſar can keep you (as you are made to believe) from ſome fears? how much rather to have God for your Father and Friend? how little cauſe have ſuch to be afraid at any time of any thing, Death it ſelf is not evil to a friend of God: he may ſay, come, let us go quickly to our Fathers houſe, our Father calls us.* And doth this ſeem a ſmall matter to you; believe it, when you come to dye, you will be of another mind then: you will think that's a cordial worth any mony, that will raiſe your ſpirits at ſuch a time, and make you with a ſmiling countenance, to paſſe into an everlaſting ſtate. It is but a folly, to expect that any thing in the world ſhould do this for us but the knowledge of our intereſt in God. It's poſſible indeed to get ſome ſtupifying intoxicating ſtuff, that makes a man to dye like a beaſt, without any great horror, the Devils ſhop will furniſh poor dying Creatures with enough of that; Nay, he is glad if he can keep men a ſleep till death awaken them; but miſerable is that man who is beholding to the Devil for his Cordials; miſerable is he who hath nothing to keep him from a Hell upon Earth, but his own ignorance, and the Devils word. I promiſe you, 'tis none of the joyfulleſt ſpectacles to an inlightned Soul, to look upon one that lived wickedly, and died peaceably. You would think, that a poor man, that is going to Execution, had little cauſe to ſmile, though he ſhould Ride to the Gallows upon an eaſie going Horſe, or in a Coach. The Swine is uſually very ſtill, when the Butcher is ſcraping

scraping away the hair of his Throat in order to the Sticking of him. It's no unusual thing for a vile unsanctified sinner, to leap with a mad confidence into Eternity; but he alone hath a solid peace, who hath God for his friend. This is the only man hath just cause to sing for joy, when his Soul is going into another world. It was none of the worst counsel which he gave, whosoever he was who said, that it doth highly concern us seriously to think of terrible things, which we must most certainly see ere long, and to lay in such provision as may make us fit to grapple with them when they come. O for that which will keep us from crying out hereafter? What shall I do? wo is me, I am undone: were it so that there were such rare extraction to be made which would certainly prolong our lives as long as we would, and make us always cheerful, what striving would their be to get such a receipt? O how would the great ones bring out their bags to purchase it at any rate? How willingly would they mortgage all their Lands, part with their richest Jewels to buy it! & yet how little will they expend for that, which if they had, would prove far more effectual! O would men and women but understand themselves, and mind their business, what sweet lives might they lead! what a calm might there be constantly upon their Spirits! How cheerfully might they live! And how joyfully might they dye! *Tully* saith, that he and many others had been gathering the most powerful herbs that they could find to cure all fears; *he*, saith he, *I know not what is the matter, the disease is still stronger than the remedy.* And dost thou not know, O *Tully*, what's the matter? why then I



will tell thee, One principal Ingredient was left out, viz, Faith in the Blood of Christ, and Union with God by vertue of that Blood. He that is by Christ brought acquainted with God, need not much fear griefs, sorrows, and such things Christ was acquainted with for him; he hath unsting'd Death, and sweetned the Grave: all his troubles are now but as Physick, the Poyson of them is corrected; though the Pill be bitter, yet it's of his Friends composing, and therefore you may take it without any turning away of your head. *Shew me a man (said old Epictetus) that is happy truly in his life, and happy in his death, happy in his health, and in his sickness; happy when poor, scorned, tormented and banished; in a word, happy in all conditions.* O that I could but talk with such a man! O that I could see such a spectacle! Such a one as my eyes never yet beheld! Why, I will tell thee the reason of it, O *Epictetus*, It is because thou never sawest a Christian, one that was acquainted with God; for let me tell the world, *Through Grace I have seen such a sight, and do believe it to be the most lovely sight on this side Heaven.* I have seen, one smiling when his Jaws have been falling, and eye-strings breaking; rejoicing, when most about him were weeping, and accounting it a high act of patience to be willing to live; and how do you like such a condition? Is it better to lie quivering, shaking, and groaning, or rejoicing and praying and admiring of free grace, and setting forth the riches of Gods love, and goodness? which of these would you chuse? I can easily believe that few are so bad, but that they could be contented as well as *Balaam* to dye the death of the righteous, and to have their latter  
end

end like his? But would you dye joyfully? Why  
 then, you must live holily; get acquainted with  
 God, and then this may be your state. I remem-  
 ber *Seneca* speaks of one *Pacuvius*, who when  
 he was drunk cry'd out *BeGloria* (*I have been a-*  
*live*) very merrily. But had he well understood  
 himself, he would have thought he had had  
 much better reason to have cryed out, *I am dead,*  
*I am dead.* But however, what he said ungrounded-  
 ly and wickedly, a Child of God may easily and  
 thankfully say; when he is going to his last sleep,  
 he may with joy and cheerfulness say, I have  
 lived, and through grace, I have kept a fair cor-  
 respondency with my God, my Friend, whom I  
 am now going to dwell with for ever. Do not  
 think therefore that I come to take away your  
 comforts and joys, when I come to perswade  
 you to get acquaintance with God, no such mat-  
 ter, I would have you learn to rejoyce, but yet I  
 would that that joy should be born from a-  
 bove, that the foundation of it should be the  
 knowledg of your interest in Gods love. Other  
 joys may make you have a smiling countenance,  
 but they do not raise and fill the Soul; for I must  
 tell you, I am far from thinking that every one  
 that laughs, is joyful, and without fears; Give me  
 a man that knows that God is his portion, and  
 Heaven his inheritance, that knows with what  
 Friend, and in what a happy state he shall live in  
 after Death; this, this is the cheerful man: Such  
 a one as this is can overlook momentary sor-  
 rows, he understands full well that the case will be  
 quickly altered with him; and the thoughts of E-  
 ternal happiness do swallow up his temporal  
 miseries: Tell one of Gods acquaintance, of po-  
 verty,

verty, he values it not, as long as he knows he  
 hath a brave estate that can't be confiscated,  
 Riches that none can take from him, a treasure  
 that thieves can't break through to, and steal.  
 As for all worldly things, he knows that before  
 a few years are over, he must part with them  
 however; he is of that mans mind, who having  
 a considerable sum of money, and precious Jew-  
 els hid in his saddle, and a little odd mony  
 in his pocket, was set upon by Thieves; who  
 readily went to his pocket, and took what  
 was there, and look't no further: Now the man  
 scaping clear with his main treasure, is so joyful  
 that he takes no notice of what was stoln from  
 him. Thus a child of God, if he lose his estate,  
 his liberty, and all his outward injoyments, he  
 counts all these but inconsiderable, as long as his  
 Soul is safe, his great treasure is out of their reach.  
 Tell him of Torments, Racks, Flames, or what the  
 policy of Hell can invent, he is not ignorant of  
 this, that the more he suffers for Christs sake, the  
 greater cause he hath to rejoyce, to be exceeding  
 glad, for great shall be his reward in Heaven, and  
 while they add to his sufferings, they add to his  
 glory; and, though against their will, while they  
 would injure him, they do him the greatest kind-  
 ness; this light affliction works for him, a far  
 more exceeding and eternal weight of glory. As  
 long as his torments want that dreadful Epithite,  
*Eternal*, he doth not much pass; the thoughts  
 of Gods love makes mans hatred inconsiderable;  
 O how sweet are the thoughts of his Friend;  
 when his enemies are most bitter? Blessed be God,  
 as for those intolerable torments, he knows it's  
 beyond mans power, and far from Gods will to  
 inflict

inflict them upon him, and so long he cares not much. All other tortures are but a Flea-bite to the pains of Hell, and an enraged Conscience; he can almost dare the World and the Devil to do their worst, as being confident of this, that as long as he is dear to God, his Soul is out of their reach. Threaten him with banishment, he remembers, that he hath a Friend that will find him out, and bear him company wheresoever he is. Tell him of the barbarous unkindness and treachery of former Friends; he reads that his betters have been worse handled by their pretended Friends; above all, this cheers him, to think that all his Friends will not serve him so, he hath one Friend that will never forsake him, never be unfaithful to him. Now bring a wicked man upon Earth, that is without his sorrows, I know there is none, no not one; there is none of them all, but if he were within the sight of those devouring flames, would tremble. Those that have wickedness enough to dare God, will not have courage enough to look him in the face, when he shall appear in flaming fire, to execute vengeance upon the ungodly; he that will not now be troubled at the doing of wickedness, will be troubled hereafter at the suffering for it. Let sinners say what they will, I am sure they can't be long without fears, to behold Christ, and his dear Servants coming together in the Clouds with Millions of mighty Angels to judge the world; I am confident it will be such an amazing sight as can't choose but cool their courage, and make the stoutest heart of them all to quake; I am sure that as light as they make of Damnation, and Gods displeasure, that the day

is coming when they will believe it was no such cowardize to be afraid of an angry God, to fly from the wrath to come, and to run away from so formidable an enemy as Sin. So that it's clear, that a wicked man will first or last be a fearful man, a *Magor missakib*, *Fear on every side*, shall be his name. But now he that doth exceedingly fear to offend God, need not exceedingly to fear any thing else; and he that fears not God, hath cause enough to fear every thing? O Sirs, it's a brave thing to be able to take death cheerfully by the hand, and to walk with him joyfully into another world; and this I say again, a man acquainted with God may do; he hath this to comfort him, death doth more properly give him life, than take it away from him; and that as soon as he is dead his sin shall dye too, and his grace live and act without controul; then he shall live a life of joy, a life of perfect holiness, such a life as Saints and Angels live, such a life as Christ lives, the life of God, a life without death, an everlasting life; and why then should he be afraid of dying? As for his old Companion the body, it is gone to rest, and will ere long be awakened, and rise from his bed more vigorous and fit for those Noble employments which it must be engaged in for ever: And Soul and Body, shall meet with more comfort, than now they part vvith pain, vvhen the body shall be in another kind of drefs than now it vvears, and that also shall in some respects be like the Soul, Agile, Holy, Immortal. This is such a man that I can call happy, and so ere long will those that now scorn and persecute him, call him so. Blessed is he that in his life is holy, and cheerful, but most cheerful and perfect at his death



death. This is the happy portion of Gods acquaintance, this is the Heritage of the Friends of the Bridgroom. I have read of a wise man, that would commend, and be thankful for every thing, because he vvas sure a Friend of his had the management of every thing, vvwhose understanding was infinite, and vvwhose Wisdome was unsearchable, vvwho could and vvould vvork his own Honour and his Friends Comforts out of every thing, yea, though seemingly evil; for the greater the evil seems to be, the greater vvill be the real kindness which makes so much good out of it. O but I have lately lost many of my most neer and precious Relations? If thou art one of Gods friends, let me tell thee for thy Comfort, you will meet them at your Friends House, vvhen you come thither. It was no unsuitable Advice that he gave to his Friend *Lucilius*, to chear him up after the loss of a dear Friend. Let us consider my dear *Lucilius*, that vve our selves should be glad to be in that place, and to enjoy that company, vvwhich you are so sad that your Friend is gone to; and he that you say is lost, is not so, but happy before you. We do not judge rightly of things. Well then, vvould you know vvhat a man is? vvould you pass a true estimate of him, and understand his Worth and Value? Why then consider the man vvithout his Riches, lay aside his Honours, take avvay all his Externals from him; Nay further, lets see the man naked out of his Body, and how doth the Soul look? Is it novv Rich, Beautiful, joyful? Can it stand confidently before God? Doth it appear cheerfully in the presence of it's Maker? Why, this is something; It matters not much vvwhether his body vv ere fed

with Pulse or Dainties, cloathed with Rags or Scarlet, it matters not whether his Soul went out of his mouth, or at a wound, whether he dyed in bed or down, or in flames. Methinks by this time you should be ready to think that Religion is an excellent thing, that Gods acquaintance is desirable, and that no life is like the life of a Christian, all whose sorrows end in joys, whose miseries makes him more happy, whose shame for Christ will make for his glory; In a word, whose death brings him into life. *This is the generation of them that seek thee, that seek thy face, O Jacob.*

5. Another effect of acquaintance with God, is, That it will make us more highly to honour him. Here familiarity is far from breeding contempt. Those that are strangers to God see not his worth and Excellency, they honour him not, but they have the most vile, low, contemptible thoughts of the infinitely glorious Majesty, and they think any thing will serve his turn, they make more bold with him than they would do with a man like themselves, they put him off with the leavings of the world: When they have been feeding their lusts, and serving their pleasures, and gratifying the Devil all the day long, then they come between sleep and awake, and pretend a great deal of love to him, and anger with themselves for their sin, whereas God knows, they do but play the hypocrites in all they do, and mean nothing that they say: Lip-devotion, knee-Religion God shall have, and but a little of that too, and that pitiful stuff that they present him with, they think God is very much beholding to them for. As for the sanctifying the Lord God

in their hearts; as for inward hearty-love, as for high prizings and admirings of God; as for a real honouring of God, and worshipping of him in Spirit, and in Truth, it is that which they understand not; and as for them which do, they Laugh at them, as if they were guilty of the greatest folly in the world. But now he which converseth with God, beholds such a beauty, excellency, Majesty, and glory in him, that it is ready quite to swallow up his soul; he speaks much of God, but yet he thinks more; he wonders that a God of such infinite goodness should be no more loved, that a God of such infinite greatness, justice and holiness should be no more feared, that a God of such unspeakable power should be no more obeyed; and while he remembers his own contempt of God in former times, and the too mean thoughts that he hath at present of him, he doth even stand astonished to think that he should be on this side the state of the damned. He that before thought every thing too much for God, now thinks nothing enough for him. The man is strangely changed by his new acquaintance, so that he may not improperly be called a *New man*, all things are new with him. In honor to this new guest, he hath got on new cloaths, he is clad with Righteousness, as with a garment: new food, it is his meat and drink to do the will of his Father which is in Heaven; new drink, Wine on the Lees well refined, he draws all out of those wells of Consolation, the Promises: he hath new thoughts, words, and actions; God, invisibles, and all the things of faith are now Substances with him. Now the threats or promises of a God are not counted small matters; Heaven

Heaven, Hell, and Eternity go for the greatest Realities, because God saith they are such. So he that sometimes lived without God in the World, had no respect at all to his Glory, but valued himself and his most base Lust, and the Devil himself before God, doth now respect Gods Glory in all that he doth, he ventures upon nothing deliberately, but what may please him; Religion runs through all he doth; He eats, he drinks, and sleeps, and cloaths himself; he prays, he works, he recreates himself with a design for God. The grand project he still is carrying on, is the honour of God. He will undertake nothing of importance, before he consult with, and hath the advice and direction of his Friend. Whatsoever he hath that is worth any thing, he sends it to this Friend, he presents him with his first Fruits, he sacrificeth his Male, the best of his flock; desires that his Friend may be always at his House, and that he may have the best entertainment that he can possibly give; and he is ashamed at the best, that he can make him no more welcome, whom he so highly Honours; he is grieved that his entertainment is no better; he would fain give God his first and last thoughts, his warmest Affections; he would gladly have the strength and vigor of body and soul spent in his service; he studies how to improve all Mercies and Enjoyments for God, to take hold of all opportunities that he can possibly, and to make the best of them for the promoting that grand Design which he hath on foot, his Honour; He thinks not Wife and Children, Houses and Lands, Body, Soul, and all that he can make in the World, too good for him. Whatever Temptations he conquers,

conquers, vvhatsoever sin he Slaves, vvhatsoever piece of gallantry or provvess he hath done in his inroads upon Satans Kingdom, he gives the Honour of all to the Valor, Conduct, and Assistance of this his Noble Ally and Friend. He sets the Crovvv of the King of *Ammon*, like *Joab* upon the Head of this King *David*. He hath such a high esteem for God, that he thinks nothing vvell done but vvhen it is done exactly as he vvould have it ; he thinks every thing then best, vvhen it is done according to Gods Will : And he counts it no small vvweakness to be unvvilling that infinit Wisdom rather than Folly should have the managing of all the Affairs of the World. He desires to maintain a quick and lively Sense of the Divine Majesty upon his Soul, and that he may here and hereafter give him, as he hath infinite cause, all Honour, Glory, and Praise.

6. Another effect of this Acquaintance vvith God is this, It vvould put abundance of life and Vigour into the Soul ; it vvould, as it vvwere, oyl the Wheels, and set them a running. There are none in the vvorld that Act at so high a rate as those do, vvvhich are most acquainted vvith God. O hovv undefatigable are they in their Pains ! vvith vvhat earnestness and faith do they Pray ! as if they savv the glorious God, before them, and vvwere talking vvith him ; vvith vvhat Reverence, Seriousness and Delight do they Read, Meditate, and hear the Word, and do all that they do ! They knovv in some measure vvhat it is to present their Bodies and Souls as a living Sacrifice to God through Christ ; they understand vvhat it means to be fervent in Spirit serving the Lord : they vvill not serve God vvith that vvvhich cost them



them nothing, kneeling down, and saying a few  
 formal words before God in the evening, repeat-  
 ing the Lords Prayer, and the Creed, and the  
 Ten Commandments between sleeping and wa-  
 king, doing no body any wrong, and the like,  
 is not enough to serve his turn, his conscience will  
 not be thus put off; but he labours with all his  
 might to stir up his soul to lay hold upon God,  
 he is not content to go off from his knees with-  
 out his Fathers blessing. This is the friend and  
 Acquaintance of God, this is the brave *Israelite*,  
 that spiritual Prince that will not let God go till  
 he hath prevailed with him. He doth not go to  
 his work, as if he cared not whether he work'd  
 or no; he is not sick of the service of God, but  
 he rejoiceth and works righteousness; his work  
 is his pleasure, and he goes on merrily with his  
 business. Those that are intimately acquainted  
 with God, are not so cold, faint, and dull in the  
 service of God, as others be. Such a one as knows  
 God very well, and hath been oft made welcome  
 by him; why, he comes with a great deal of  
 confidence, and knocks at Gods door, and, for  
 his part, he will not go away, though the door  
 be not presently opened; but he continues knock-  
 ing, because he is sure that his Friend is within;  
 he knows that he is never from home, and that  
 he can never come unseasonably to him. He  
 comes to Prayer as if he were going to storm  
 Heaven, he gets spiritual things by violence, he  
 comes to Duty as to fight for a Crown, he is  
 ashamed to offer the lame and the blind to God, but  
 he chooseth for him the best in his flock; he de-  
 sires to improve his interest in God to the height,  
 this favourite of Heaven comes frequently to the  
 King

King to beg some great thing or other ; and he is sure that his Friend will deny him nothing, that it is not a greater kindness to deny than give ; he knows that his King hath a large purse, and as large a heart, and he is not willing to lose such excellent things that are to be had for the asking for ; he is not ignorant that spiritual things are worth the seeking for, and therefore he will seek and seek earnestly ; he hath tried more than once, and he remembers to his joy, that wonderful things are to be had, if we will but take pains for them, and prefer our Petitions, or rather get them preferr'd by that great Master of Requests, the Lord Jesus Christ, and follow our business close, that it can't possibly miscarry let it be what it will ; the comfort in enjoying will abundantly pay all the charges we can be at in seeking ; therefore he layes about him as one that is in good earnest ; the confidence that he hath in the good will of God, it puts life into all his petitions. A poor Creature that very rarely enjoys any communion with God, that is very little or not at all acquainted with him, is ready to take up with a few formal complemental performances, he is weary of his work before he hath well begun it, he is quickly out of breath ; but now one that is very well acquainted with God, is not so soon weary of his company ; it may be, he may be somewhat cold when he sets out, but by that time he hath gone a few turns with his Friend, his blood grows warm, he is sometimes so taken up with God in duty, that he can scarce tell when to have done ? O he thinks it's good being there ? O it was a sweet season ! These are the actings and experiences of  
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some noble Souls. I have heard some Christians say, that had not God made it their duty to follow their callings, they could be glad with all their hearts to do nothing else, day nor night, but hear the mysteries of Gods love in Christ opened; Read, Pray, Meditate, and be immediately engaged in the Service of God. Sure something is the matter with these persons more than Ordinary, that their Palate should be so Spiritualized, as that it is their Food, their Wine, their Dainties, to be actually imployed in the great acts of Religion. The more any one is acquainted with God, the more delight he takes in the Ordinances of God, as one of Gods Children, he desires the sincere milk of the word: Before he was acquainted with God, he found it far otherwise; then nothing almost would down with him, the pure word could not be relished, except it was Adulterated with flourishes of humane wit. He had very little appetite to good wholesome Food, his stomach was ready to turn at it, except it were so cook't, and sawc't, and set out, that an understanding man could scarce tell what to make of it! What do you say to this, you that are so faint and cold, in what you do, in the Service of God? Come a little nearer, get better acquainted with God, and you shall find such entertainment from him, that you will scarce be able to keep long from his house; get oft into his company, and you shall feel your Soul strengthened with new Spirits, animated with a strange life, Heat and Warmth. You will not complain that the Sabbath is the longest day in the week; you will not say, *what a weariness is it? When will the new Moons and Sabbaths be*

at an end? But you would think long till the Sabbath day come, and when it is come, the pleasure that you take in the work of that day would make you to think it the shortest day, and gone too soon: and when you have spent it in the most diligent attendance upon God, you would wish it were to begin again, or that you were to begin such a Sabbath, that would never have an end. This is the condition of one that is very intimately acquainted with God; his nearness to his Master, makes him to follow his work, and he knows he shall lose nothing by it; something will be coming in ever and anon, which will more than quit his cost; So that when God calls, he is at hand, and readily answers, *Speak Lord, for thy Servant heareth*. When God hath any message, any hot Service to do, he accounts it his great honour to be Employed in it, and saith, here I am, send me. I believe he that spoke it (*Ar. Ep. l. c. 9.*) might be a little confident, when he said, *Lay what thou wilt upon me, O God, I have power to bear it, it shall not be my Burden, but my Ornament*: Yet I am perswaded one that is acquainted with God, can say it, and say it again in good earnest; Lord what wilt thou have me to do? Wilt thou have me to preach for thee, to run through Fire, and Water for thee, to dye for thee, to go or come? O Lord do but bare me company, and give me strength, and it shall be done: I can do all things through Christ that strengtheneth me. This is one of Gods Champions, he watches, he keeps upon his guard, he fights stoutly, he stands his ground, in every thing he demœans himself gallantly, he quits himself like a Souldier of Christ; and that which makes him thus valiant,

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is because he is so near his Captain. Ask *Epiſtetus* what made *Socrates* do as he did, and he will tell you (*i. 3. c. 22*) *It was because he was a Friend of God his Servant, and partaker of his Kingdom.* This is strange Language of a Heathen! but had he known vvhat it vvas to live under the most lively sence of Gods love, to have had such intimate converse with him, as some Christians have had, vvhat vvould he have said? As for the Saint that keeps close to God, he keeps close to duty; his vvork is to serve, love, and praise God: This is his business, both by himself, and vvith others.

7. Another excellent effect of this acquaintance vvith God, is, it vvill make a man Patient under all the dispensations of Gods providence, in all conditions to be content; in quietnesse to possess his Spirit: Acquaintance vvith God vvill make him be at peace, not to open his mouth against God, vvhatsoever he lays upon him. What vvas it that kept such a calm in *Pauls* heart, when there vvas such a constant storm vvithout him? vvas it not his sence of his interest in Gods love? though all the vvorld vvere his enemies, yet as long as Christ vvas his Friend, he doth not care, though men and devils be against him, yet if God be for him, he passeth not much upon it: though men be never so unjust, yet God vvill never be so, that's his comfort. It's a small matter for him to be judged vvith mans judgment, as long as he is sure that God vvill acquit him; he knows that justice it self vvill do him no vvrong, infinite goodness could not be unkind, and that vvifdom it self could vvork glorious effects out of these things, vvwhich the vvorld call evil; if he do receive evil at  
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the hands of God, he is confident he deserves more; if it be good, and but a little, he is thankful, because he deserved none at all. Let the worst come to the worst, if all the Devils in Hell, and all his instruments upon Earth should combine against him, as long as he is sure of the love of God, and that none of them all can pluck him out of the Arms of the Almighty, he is not very much concerned; Heaven will make amends for all: whatsoever he suffers, it is nothing to the displeasure of a God, it is nothing to everlasting burnings. He believes that if his persecutors did know what he knows, they would as soon eat fire, as do as they do; therefore he rather pitties them, than is angry with them, as seeing that their day is coming! How seldom have you either *Paul* or *Silas* complaining of their sufferings? How rarely beemoaning their condition? And what is it that makes them so patient? What have they to sweeten such bitter draughts? Why, God loves them; and so long, they do not much care though others hate them. Mans frowns can't sink a Soul to Hell, nor his favour make one happy for ever. It is but a little while, and all tears shall be whiped away from their eyes. The kindness, and faithfulness of God is enough to make a man cheerfully to hold up his head, when all the World is against him. When the most Spiritual Christians do complain, it is more of themselves, than of their persecutors: O my unbelieving heart! O that I should love God no more! O that my heart should be no more taken up with the great things of Eternity! This is the condition which those that are most Spiritual are in Poverty, Imprisonment, Banishment, and all these

these things which most call dreadfull, when they come to a man that is much in communion with God, they find him Patient, Meek, and Calm, these are not the things which put him upon the rack ; God is his Friend, and that answers all.

8. Another glorious effect of Acquaintance with God, is, That it will make all our enjoyments doubly sweet. He hath what he hath in love ; he need not be afraid of poyson in any of those Dainties which comes from his dearest Friends Table ; he may eat his meat with a joyful heart, and not tremble for fear of the reckoning at last ; what he enjoys is freely given him ; all his Dishes have this brave Sauce, they are season'd with love, and come out of the hand of a Father. He that is the great Proprietor, hath given him leave to use these things and hath promised also to give him better things than these. He knows that this is not his portion, that this is nothing to what he shall possess ; it is no small comfort to him, to think that he shall never want any thing that is needful for him ; or that if he be brought into some exigencies, he hath a Friend that he can go to when he will, and be heartily welcome ; he hath a portion, an estate in another Country that can never be spent, though he live at never so high a rate ; and the more he spends upon it, the greater it is ; he hath a key to that store-house which can never be emptied ; he hath an interest in him in whom all fulness doth dwell : his Friend is noble, let him *but ask and he shall have, seek and he shall find, knock and it shall be opened unto him,* God is so free that he takes care of all his creatures ; yea, so great is his Royal Bounty, that it doth largely provide  
for

for his enemies? and shall his friends, his children starve? Hath he not done so in ancient dayes : when his people were in the wilderness he sent them their Dyet from his own house, he fed them with Angels food. But if this should not be, if he kept them short, that may be done with as great kindness to them as the former: fasting may fatten the soul more then feasting doth the body; and this makes all welcome. If he have a great deal, he rejoyceth to think that he shall have more still one day; if he have but a little he is satisfied; and so his condition is made more comfortable to him, than the greatest enjoyments of the vvicked are to them,

9. Another effect of his Acquaintance vvith God, is, That it vvill make a man vvise. He that before he vvas acquainted vvith God had not the vvit to knovv his Friends from his Foes, by his converse vvith God is made more vvise than the great Sages and grand Politicians of the vvorld. Upon his acquaintance vvith God, he is soon able to knovv right from vvrong, to distinguish between good and evil. He hath novv the vvifdom to look after the salvation of his soul, to seek the Kingdom of Heaven in the first place, and not too be laughed and jeered into Hell. He is so vvise, that he doth out-vvit the Devil himself; he doth get so much vvifdom by his acquaintance vvith God, that God vvill reveal many of his great secrets to him. I knovv one my self that vvas little different from those vvich are commonly called *Naturals*, vvhom vvhen the Lord had vvonderfully vvrought upon, and brought near to himself, after his converse and acquaintance vvith God, his very natural understanding vvas exceedingly

refined, and afterward he became more discreet and fit to manage worldly affairs. But however this be, I am sure the knowledge of God gives understanding to the simple. *A good understanding have they which love the Lord: and the fear of the Lord is the beginning of Wisdom.* converse with men of Wisdom doth not a little improve a man: but converse with the wise God it makes a strange Alteration indeed, they are made wise unto Salvation. Of such as these *David* thought it best to make his Privy Council. These are the persons that are the fittest to advise with in businesses of the greatest importance in the world; they have learned the art of managing the affairs of greatest concernment with the greatest care and prudence. I know the wise world usually look upon the persons of the veriest fools living. To converse with God, to take all possible care to make their calling and election sure, to do what one can to be happy for ever, goes amongst them for a ridiculous thing, and more than needs. But it is no great matter, they will not be beat from their work thus; they should be fools indeed, if such things as these should make them turn their backs upon God; they will not be jeer'd out of Heaven, they pass not upon mans censures. He is wise that God calls so, and he will be found to be a fool which God saith is so. As for the man that is acquainted with God, all his actions speak him a man of prudence, one that hath a deep reach with him, he is a man of an excellent foresight, he sees the clouds a gathering a great way off, the storm before it riseth, and he hides himself, in him are hid the treasures of Wisdom, he makes no foolish choice, he is a child

of vvifdom ; he doth in some measure understand himself, and knowvs vvhere his interest lies, and is faithful to it ; he makes no foolish bargains, vvhen he parts vvith Dung for Diamonds, Brass for Gold, Earth for Heaven, Sin for Holiness, present short-liv'd Pleasures for sure and everlasting Delights, the Devil for God. Howv say you, ye mad Gallants, that look upon the Saint as a Fool, and Religion as a Ridiculous thing ? Are these such foolish actings ? is it so undiscreeet a choice to prefer Heaven before Hell ? If this be to be a fool, I vvish I vvere more such a fool ; if this be so contemptible a thing, O that I may yet be more vile ! Let me say further, as great a folly as it is, there are none of you all, but ere long vvill vvish you had been such fools. A fevv years vvill make you all of another mind, vvhen you see vvhat those that you counted fools have got, and vvhat you vvith your vvifdom have lost ; then let's hear you calling them fools for chusing Christ for their portion ; and your self vvise for despising him, and chusing of this present vvorld for your portion. Novv, it is their being acquainted vvith God, that hath made them thus vvise ; time vvvas, that they vvere as very fools as any in the vvorld, till they fell into Gods company ; and ever since that, they have acted vvith a great deal more prudence : their being much in Gods company hath much improved them. They may thank God for all that skill that they have attained to ; for he it is that taught them, he is alvvays at their elbowv to direct them ; vvhen they are about to be cheated, he vvhispsers them in the ear, lets them understand the fraud ; and vvhen God speaks, they listen to his counsel. It vvvas no



fallhood which *Seneca* spake (though he understood not the meaning of this Doctrine of Reconciliation) in the commendation of Wisdom. *Wisdom* (saith he) is a great spacious thing, it instructs us both in Divine and Humane things, it teacheth a man how to demean himself in relation to things, past, present, and to come: it informs him about things that are fading, and things that are lasting; and by it he knows how to put a true estimate and value on both: this learns on the difference between Time and Eternity. Thus far *Seneca*: But where is this Wisdom to be found? not in *Aristotle* nor *Plato's* writings. The grand Maximes of this Wisdom were little understood in the *Peripatetick* or *Stoick* Schools; Flesh and Blood, Humane Wisdom improv'd to the height, reveal not these things to us. Where then is this Wisdom to be found? and where is the place of understanding? man knows not the price of it naturally: The Depth saith, It is not in me, it can't be got for Silver, &c. Destruction and Death say, we have heard the Fame thereof with our ears. There is talk of Wisdom in Hell, there they can say what reports were made to them of the Excellencies of Christ, and how earnestly they were offered to be instructed in the ways of Wisdom. But in Hell there is no Wisdom, though a world of them, which by their wisdom knew not God, be there: where then is wisdom? God understands the way of it, and he teacheth man wisdom, and those that will come to him submit to his instructions, may learn: the Lesson is short, yet learnt but by few; he tells man, that to fear and love his Maker, and to be brought into Union, Friendship, and Acquaintance with God, that is Wisdom; and to depart  
from

from iniquity, that is understanding, *Job* 28. 12, 13, 14, &c.

10. Another effect of this Acquaintance with God, is, It will make a man rich. As soon as any one is acquainted with God, he is set in a thriving way. Man at the first had his estate in his own hands, and he kept up his Trade for a little time, and but for a little time; for though his stock was great, yet meeting with the Serpent, that great Cheater, he was miserably over-reached, and so sadly impaired in his Spiritual Estate, that he broke presently; and had not Jesus Christ stepped in and bayled him, and been his surety, he would soon have had all his Creditors upon his back, and have been laid up in that dismal prison; till he should have paid the utmost farthing; but through the kindness of Christ the grand Creditor had patience, and offers to make up the business, and to compound upon better terms than the sinner could possibly expect. Christ undertakes to heal the infinite breach, to bring God and Man acquainted, and to set him up again, in case he will but accept of the gracious terms of agreement; and thus undone man that was before in a beggarly condition, upon his return to God, is set in a better vway than ever; God his Friend novv takes such order for him, that he shall be sure never to break again; he vwill be his Cash-keeper, he vwill have the over-sight of all, he vwill teach him such an art, that he shall be sure to get by every thing that he trades in; he shall gain by his losses, grovv rich by his poverty, and drive the best trade it may be, vwhen he is forced to shut his Shop-doors, I mean in a time of a violent persecution. Whatsoever losses or Crosses

come, he is sure he shall never be undone as long as his Friend hath so great a bank; he hath a key, and he can go to an infinite Treasury, when he pleaseth, and fetch out supplies for any exigencies or occasions; and when all those that made such a great show in the World, and that were taken for Merchants, that were exceeding well to pass, shall be proclaimed Bankrupts, and be found not worth a Farthing, and be carried to prison for debt; then he hath mony in his purse, coyn that will go currant in any Country. In the mean time, though he be thought to be worth nothing, to drive but a pittiful poor trade, yet when he comes to dye, and when an exact inventory is taken of all that he is worth, he is found worth thousands: and no wonder when he hath such a Partner, that will be sure to see that his business shall be managed to the best advantage, and that he shall never be out of purse; upon this account, the man can't choose but thrive; he will have something to shew for his gains, when others have nothing. When the rich ones of the world shall be begging a drop of water, he is at the fountain. If we should take a survey of that mans estate, that is acquainted with God, you must lift up your eyes to those everlasting Hills, you must look East, West, North and South; all this is his, things present, and things to come; mount up to the top of *Carmel*, your sight is too short, you see not the hundredth part of his inheritance; all this is nothing, he hath a brave estate in another Country; he is rich in Bills and Bonds, when he comes to age, he will have no man know what falls to him; and whence hath he all this wealth, hath he not got every penny of it since he was acquainted

acquainted with God? But I shall be but brief upon this Head, because I have handled, what might have fallen in here before; but the world laughs when I speak at this rate, and think that I am much mistaken; the godly man rich! that's strange! what, rich with scarce cloaths to their back! rich, and fare so hardly! rich, and possess nothing! this is strange wealth. I grant it is, it is so, for their estate is in invisibles; it is not he that possesseth much, but he that wants little, is rich: Will you call nothing riches, but Gold and Silver, and Houses and Lands? is Virtue, Grace, Holiness no riches? And will you call these little because he hath not so much trouble and vexation with his estate as some have? is Heaven, Glory, the everlasting enjoyment of God nothing? Is the possessing that which is more worth than a thousand Worlds, no riches; If to have all things that are good for them; If to have more than their hearts can conceive; If to be filled with all Spiritual plenty, be counted poverty; let me be thus poor, rather than enjoy the Revenue of all the Princes, and great Ones of the World. And what do you think of this, you that are worth never a penny? Are you desirous to have a great Estate? you that go backward, and get nothing, would be set in such a way, as that you may be sure never to break. Why then, get acquainted with God, and you can't but grow rich.

11. Another glorious effect of acquaintance with God, is, that it makes a man like God, which is the top of the Creatures honour. Company is of an assimilating nature. He that before was unholy, and like the Devil; by conversion to God, and

and converse with him is made holy like God. He that before was cruel, fiery, unmerciful, by his acquaintance with God is made kind, meek, and lovely. He that in his natural state, was a Non-Conformist to the Laws of his Maker, when he is well studied in this point, is the stiffest Conformist, he sticks close to the righteous Cannons of the holy God, and will not by his good will turn to the right hand, or to the left. He that was sometimes very unlike God, when he is brought nigh unto him, his countenance is changed, his features are altered, and the lineaments of Gods image appear very lively in his face; and the more he is in Gods company, and the older he grows, the more he grows like him. O how doth such a one shine! what a Majesty, Glory, and Beauty is there in his face! the oftner he comes to God, the more he is taken with his Excellency, the more he labours to imitate him. He studies what God is; and as far as his nature is capable of it in this life, he desires to be like him. If God be true and faithful, he dare not be false; but he will hate the way of lying; if God be free and bountiful, he thinks it very ill becomes one of his Children to hide his face from his own flesh, to shut up his bowels, to be void of natural affection. If purity be so eminent in God, he knows that impurity would not be commendable in himself. In a word, he desires in every thing to carry himself, as one whose highest ambition, is to speak, act, and think as one that would be like God. It was bravely spoken of him (*Sen. Ep. 37.*) especially if we consider what the man was, who told his Friend that call'd him to Heaven in *compendium*, *To get as much happiness as this place, this*  
*soul*



*soul, while in this body, is capable of; that is, to get God for his Friend, to be like him.* This is a short cut to glory, a Soul carried to Heaven, or Heaven brought down to the Soul. A full and perfect conformity and likeness to God is the very Glory of Glory; and a partial conformity to him upon earth, is his unspeakable honour in this life: O were men and women better acquainted with God, they would sparkle and shine in their Generation, so that their enemies should be forced to say, that a Saint is another kind of Creature than a sensual sinner. O why stand you then so far off from God! come nearer him, and the rays of his glorious Image will reflect from your lives! Be acquainted with him, and you shall be like him; keep much in his company by Faith, secret Prayer, and Meditation, and you will be more Holy, Divine, and Spiritual.

12. The last effect of this acquaintance with God, which I shall name, is this, it will make a man better, far more Excellent in all states, and relations; all his Friends will have the better life with him, the whole Family, it may be where he dwells, will fare the better for him. If he be a Child, he is more dutiful to his Parents than he was, while he was unacquainted with God? if he be a Servant, he is more diligent and Faithful than before, he serves not with eye service, but doth what he doth with singleness of heart, as unto the Lord? If he be a Master, it makes him more exemplary, and makes him to take care that his Household should serve the Lord; he had rather his servants should make bold with him than God, he is concerned for the honour of God in his Family, as much as his own; if he be a Father,

ther, he is careful to bring up his children for God, he is more Spiritual in his affections to them, and desirous to leave them God for their Father, Friend, Portion; as he is a Neighbour, he follows peace with all men, and holiness, because he hath seen God. How sweet and amiable doth acquaintance with God make a man! how ready to heal divisions! how full of goodness and charity! how ready to do good unto all, but especially to those that be of the Household of Faith! how compassionate, and tender-hearted! How ready to provoke others also to love, and good works: so that the whole Parish lives the quieter, all the poor fare the better, all the Neighbourhood, some way or other is beholding to him: one that knows God himself, doth what he can to get others acquainted with God too? How sweetly doth he commend the way of Wisdom? with what earnestness, and pittie doth he plead with sinners, and labour to teach transgressors the paths of God, that sinners may be converted unto him? How doth he set before them the necessity of a change, the danger of their present state, and the excellent qualities of this Friend that he would bring them acquainted with, telling them, that time was, that he also vvas as they are, and thought his condition as safe as they do their's: but that it pleased the Lord by this vvord to open his eyes, and to reveal to him the need that he had of Christ, and to inable him to accept of him, and to prize him above the vvhole vvorld. In all conditions, and relations, he commends Religion, and shevvvs that godliness, vvhere it is in the povver and life of it, is a brave thing, vvhich makes so great an alteration in a man for the better?

better? If he be sick, he rejoiceth, and thinks cheerfully of death, the Grave and Eternity: and in this state demeans himself so, that standers by, can't but be convinced of the reality of invisibles, and to think sure there is something more than ordinary in acquaintance with God, which makes men so undaunted, and with so much gallantry to meet death; sure their condition is better than ours, or else they could never be so joyful at such a time as this is: Then he tells of the use of a Christ, the benefit of a Redeemer in a dying hour, and how infinitely it is for their interest, in time to provide for Eternity? if he be well, he desires to improve his health for God, and to serve his Maker with the strength of Body, and Soul. If he be poor, he shews a pattern of Patience, Meekness, Thankfulness, and lets the world understand that godliness with content is great gain; if he be rich, he desires to be rich in good works also, and to trade with such trifles as Gold and Silver, for rich commodities, as Grace, Peace and Glory: with the things of this World, for the things of another: To lay up for himself Treasure, which neither Moth can corrupt, nor Thieves break through, and steal: and to make to himself a Friend of the unrighteous Mammon; to be a Faithful steward of those Talents that his great Lord and Master hath committed to his trust: he shows how great a good it is to be great and good too. This is the man, which doth adorn the Gospel: This is the Christian which doth credit his profession; this, 'tis to be intimately acquainted with God! O how usefull might men and women be in their generations, were they but more in Gods company? O what

a favour would there be of their Graces in the place where they live? How would poor Creatures that receive good by their holy counsels, and suitable lives, bless God for the day that ever they were born, and adore that goodness which brought them near such and such a one, by whose means God hath brought them out of the Vassalage and Captivity of Satan and by whose help they have got acquainted with a Friend that is more worth to them than a world; for one that hath God for his Friend, can't but desire that others also should have an interest in him; they know how ill it will go with them that know not God, and this makes them to do what they can to bring God and man acquainted; they would make those that are good better, and them that are bad good? if those that he converseth with, or stands related to, were enemies, he lets them know that a Christian can love him dearly, whose sin he hates entirely, and that a child of God can pity them, that have no pity at all for him. I might add how oft are a great many wicked ones spared from temporal judgments, for the sakes of the righteous that are amongst them.

### III. HEAD OF MOTIVES.

The next Head of *Motives* to enforce this Exhortation, might be taken from the danger of not being acquainted with God. If you could live securely without God, and be in a safe condition, though you still remained a stranger to him, the business then were not so very considerable; if you could find any in Heaven that could do as  
much

much for you as God can, I should not be so earnest with you to get an interest in his favour; if you could by any means possible be everlastingly happy any other way, if without this Friend get to Heaven, and without his Alliance avoid utter ruine, I should have had the less reason to use so much importunity; I might then possibly have spared my self the trouble of speaking these things, and you the trouble of hearing of them. But when I see and know that it is as much as their life and soul is worth, to slight and undervalue the Motions that I am now a making to you in Christs stead, how can I with any faithfulness and love to your souls hold my peace? How can I stand looking upon men and women that are about to murder their own souls; and forbear crying out? How can I endure to see poor Creatures running with all the speed they can to that dismal place, from whence there is no Redemption, and not endeavour to stop them? Would you have me so cruel to your souls, as not to tell that which doth infinitely concern their well-being? for, let me tell you, God will not stand Neuter, he will be either for you, or against you; he is the Lord of Hosts, and he will fight on one side or other. Now see to your matters, as the nature of them doth require. What do you think of having a God against you? if God be against you, who will be for you? *There is no peace, saith my God, to the wicked.* The safest condition you can be in, while God is your enemy, is sadly hazzardous; such one hangs by a twined thread over everlasting flames; he stands upon the brink of that bottomless pit, and one shove, one slip, sends him going for



for ever; he stands upon a pinnacle, which one little blast may blow him off, and then where is the man to all Eternity? if he fall thence; there is no rising again; if he once go into that other World, there is no recovery of him, if one would give a World to bring him back again. I say it again, if God be not your Friend, he will be your Enemy: and what do you think of such an Enemy? It is but a word, a look, and they fall. Let me tell you, that except you speedily humble your selves, you shall find that we do not make the danger greater than it is: according to his fear, so is his wrath: you may know soon enough to your cost, what the displeasure of a God is, how dreadful his arrows, how sharp his sword. Not a man of them shall scape that will not accept of peace upon his termes, and that quickly too. O that will be a sad day, when God shall say, *Bring them out and slay them before my face.* If God be your enemy, who do you think will be your Friend? To which of the Saints or Angels will you fly? Where will you go for shelter against the storm of that terrible one? what armour will defend you from the dint of his weapons? What in the world can stand that man in any stead that hath such an Adversary? especially when he comes to give his definitive sentence against him for high Treason. *Dives* may say, Father; and *Abraham*, Son: but what comfort for all that had the miserable Child from his holy Father? doth he not in stead of cooling his tongue with a drop of water, lay more burning coals upon it, and if it be possible, make the heat of it greater: *son, remember that thou in thy life time hadst thy good things.* Thus *Abraham* by putting him in mind what his condition was,

yvas, makes him vvith the greater sorrovv to feel  
 vvhat it is. The memory of former joys under  
 present Sorrovvs, makes them sting the more.  
 Well then, if you vvould not hereafter reflect  
 vvith an aking heart upon your lost Enjoyments,  
 think vvith a serious and thankful heart of the  
 present offers, that you may in Eternity reflect  
 vvith joy upon your short Sorrovvs in time. If  
 you vvill not be acquainted vvith God, you shall  
 be acquainted vvith the Devil, and knowv vvwhose  
 company is best by vvoful experience. If you vvill  
 not believe his Word, you shall feel his Svword.  
 If his Kindness and Goodness vvill not melt you,  
 his povver and justice shall break you; for he that  
 nowv is so patient, vvill ere long roar like a Lyon,  
 and tear in pieces, and there shall be none to de-  
 liver; he vvill break his stubborn enemies vvith  
 a rod of iron, and dash them in pieces like a pot-  
 ters vessel. Those that vvill not knowv his love,  
 shall knowv something else; I vvill not say vvhat,  
 for it is Inexpressible. But only this Remember,  
 It is such a God that you vvill have to deal vvith,  
 before vvhom the mountains quake, and the hills  
 remove out of their places, before vvhom the  
 great Tyrants of the vvorld have fallen; and shall  
 you stand? Where are all those Giants? Where  
 are the inhabitants of the old World? What  
 is become of *Nimrod* that mighty hunter, and all  
 his fellovvs? Where are all those daring sinners,  
 that scorned to accept of a Pardon, Mercy and  
 Peace, and vvhich had the Courage to grapple  
 vvith Omnipotency it self? Who got the day?  
 vvho had the vvorst of it at last? And art thou  
 stronger than they? Is thy povver greater, thy  
 understanding deeper, thy Allyes more confide-

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rable than theirs? A fly may be too hard for  
*Pharaoh*; but *Pharaoh* can never be too hard for  
 God. Because judgment is not speedily executed  
 against thee, thou thinkest therefore it may be  
 it is because God cannot deal with thee, and upon  
 on this account thy heart is fully set in thee to do  
 wickedly, but know thou, for all this that God  
 will bring thee to judgement. Consider this, that  
 as fair as it seems to be now, the winds may rise  
 the clouds may gather of a sudden, the Heavens  
 may be overcast in a moment; and what will you  
 do then? when Heaven and Earth shall be in a  
 Flame, then you will be scraping acquaintance  
 with God, then you will be glad to be owned by  
 him, then you would willingly Christ should  
 take notice of you, and say, *You blessed of my Fa-*  
*ther*; then you will stand at the door and  
 Knock, and Cry, and Pray, and Plead, and say  
*Lord, Lord, have I not been oft at thy house? have*  
*I not eat at thy table, and taught in thy name in our*  
*streets?* And yet thou shalt be dismissed with this  
 short and sharp answer, *Depart, I know you not.*  
 How do you like such an answer as this is? How  
 will you take it, when you stand begging at the  
 door for one crumb of mercy, one drop of  
 Christs blood, to be sent away with a bitter scorn  
 and denial, or else to be answered with silence?  
 Whereas you were invited to the feast as well as  
 those that went in, and you would not hear  
 though God sent messenger after messenger to  
 fetch you, you thought your oxen better com-  
 pany than your God, you took more pleasure  
 in your dogs, than in the hunting after those  
 nobler things. What do you think of such ex-  
 postulations as these? What replies can you  
 make

make to these accusations? Ere long you will find these things realities; ere long all your friends will be dead and gone, and if they would help you, they cannot; your estate will be consumed, your houses will all be burnt, all your attendants, except care and fear, will shortly forsake you; your Gold and Silver will not ere long be worth a rush; and what will you do then? nay, the greatest friends that you had will become your Enemies. Little do you think, as kind as they seem to be, what your good fellows, the World, and the Devil will do against you; Little do you think how false your friends will prove when it comes to that, that they see that all is going? Then they also will help forward your ruine. Those that you durst have trusted your life with, will accuse you and help to cast you. Those which encouraged to Sin, will witness against you for Sin. Your good Fellows, your Confederates in wickedness, your dear Friends, that you loved more than God, that you did not spare to venture your Life and Soul for. O it will make your heart ake to see such come in against you, which you thought loved you so dearly! O to have a Wife, a Child, a Husband, an old Friend to come before the Judge, and to make known such things as you hoped had been buried for ever. It will make your ears tingle, to hear one crying out, Lord, if it had not been for him, I had turned and repented; it's long of him that I am in this woful condition; I was resolved many a time and oft to seek after another world, and to provide for my Soul, but he would not let me alone; when I began to be serious, he laughed and jeer'd me, and would never be at quiet till he had made

me as bad as himself; he carried me from the Ale-house to the Tavern, from thence to a Play-house, from a Play-house to a Whore-house, from thence to the High-way, from thence to the Gaol, from the Gaol to the Gallows, and from thence I came hither; and I may thank him for all this. O how will men look when they see the best Friends that they had, come in thus against them! This 'tis to trust to faithless Friends; this 'tis to make light of acquaintance with God. Your Gold and Silver will be a witness against you, and will eat your flesh as with a canker; your Children, Relations Good and Bad, will speak bitter things against you; your own Family will curse you, and say, Lord we never heard any thing of God, except in an Oath from his mouth; we never heard any thing of Religion, except it were in derision of it in his Family; and those of us that were a little serious, and began to think of our Souls, he would snib and brow-beat, and never give us a kind look till we did as he did; nay, the Devil who now doth so much flatter sinners, and make them believe that he is so much their Friend, will then shew himself; he will then be as cruel as he now seems kind; he that now tempts to sin so impetuously, will hereafter accuse for sin violently, and torment for sin unmercifully. The people of God which weep over sinners, and pray for them, and wish them well with their Souls, will then see justice executed upon their nearest Relations, without the least sorrow; nay, they also will come in against them too, and say, Lord I told them of this woful day, O Lord thou knowest I forewarned them of that which is now come to pass,



pass, I pleaded vvith them vvith all the compassion that I could, and they scorned my pittie, they would not pity themselves, but made light of that Glory vvhich they are going from, and of that Hell that they are going to; and now, O Lord, thou art just and Righteous, that thou hast thus judged them This will be the Language of those that are your best Friends; the people of God they vvill be your Enemies one day, if you vvill not now mind the making of your Peace with God; they must and vvill, be on Gods side against all the World; they must and vvill take part vvith their Friend, and clear him vvhen he judges, and justifie him vvhen he condemns you. O that you that are now strangers to God, vvould but consider of these things! O that you vvould but think vvhat this Battel may be, vvhere the Combatants are so unequal. Stand still O Sun in the Valley of *Ajalom*, till the Lord have avenged him of his Enemies: Muster your selves, O ye Stars, and fight in your courses against those miserable sinners, that have vvaged a War against their Maker; plant your mighty Cannons, shoot down huge Hailstones, Arrows of Fire, and hot Thunderbolts? O how do the vvounded fall! How many are the slain of the Lord, multitudes, multitudes in the Vally of Decision, for the day of the Lord is terrible. Behold Gods Enemies falling by thousands, behold the garments rouling in blood, here the prancing of his terrible ones, the mountains are covered vvith Horses and Chariots of Fire. Gods Souldiers run from one place to another vvith their flaming Swords in their Hands, Arm'd vvith the justice of God, jealousie, Power and Indignation! O the dreadful

slaughter that is made. Millions, Millions fall, they are not able to stand, not one of them can lift up his hand, their hearts fail them, paleness and trembling hath Seized upon the stoutest of them all. The bow of the Lord is strong: From the Blood of the Slain, from the Fat of the mighty, the Bow of the Lord turneth not back, the Sword of the Almighty returnes not empty? How do the mighty Ones, fall in the midst of this battel! A hot Battel indeed in which none scape? Who is he that commeth from *Edom* with dyed Garments from *Bosrah*? He that is Glorious in his Apparel, and Travelling in the greatness of his Strength, the Lord of Hosts is his Name. Wherefore art thou red in thy Apparel, and thy Garments like him that treadeth the Wine-fat? I have troden the Wine-press alone, and of the people there was none with me. For I vwill Tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment, for the day of Vengeance is in my Heart, and the year of my Redemption is come. And I will Tread down the People in mine Anger, and make them Drunk in my Fury, and I will bring down their strength to the Earth, the hand of the Lord shall be known, the power of the mighty *Jehovah* shall be felt, and his Indignation towards his Enemies. For behold he will come with Fire and with Chariots like a Whirl-wind, to render his Anger with Fury, and his Rebuke with flames of Fire: For by fire, and by his Sword will he plead vvith all Flesh: And the slain of the Lord shall be many, and the Saints shall go forth and look upon the Carcases of the Men, that have Transgressed against

gainst me: For their Worm shall not die, neither shall their Fire be quenched, and they shall be an abhorring unto all Flesh. Upon the wicked he shall Rain Snares, Fire and Brimstone, and a horrible Tempest. This shall be the Portion of their Cup! This 'tis to fight against God! This 'tis to defie the Lord of Host! This 'tis to refuse a Peace that would have been so unspeakably advantageous! To speak a little plainer, this is all that sinners are like to get by their standing it out against the tenders of Grace and Mercy. And are you still desirous to Engage in this Dreadful War? Will you still bid Defiance to the Almighty, and make nothing of such things as you have heard of? Is the loss of your blood, the loss of your Soul, your utter undoing for ever, no great matter with you? Well then, go on bold sinner, Arm thy self *Cap-a-pee*, gird thy Sword upon thy Thigh, get thy Shield and Buckler ready, prepare to meet thy God: Go up, O thou valiant Warrior, and lets see thy Valour, behold thy Enemy hath taken the Field; go up, and look thy God in the face if thou darest; come shew thy self a mark for God, and turn not thy back like a Coward, venture upon the mouth of the Cannon. Rush upon the thick Bosses of Gods Buckler, if you long to perish everlastingly. You have heard what the War will cost you, and as you like it now, do. And what, do you laugh at all this? Well then, go on, but be it upon your Perril, your blood be upon your own Soul: As for me I could not have said much more than I have, to dissuade you from this desperate Enterprize; I foresee what a case you will be in, when you are in the heat of the Battel, and I desire to weep in secret for thee.

as one that will most certainly be undone, if thou dost not speedily alter thy mind, wherefore my Loyns are filled with pain, Pangs have taken hold upon me as the Pangs of a Woman that Travelleth, I am bowed down at the thoughts of thy Misery, I am dismayed at the seeing of thy Destruction. The sinner ventures for all this! He is marched into the Field! Set a Watch-man; let him declare what he seeth. Who meets that furious Wretch? A Lyon, a Lyon roareth, he is torn in pieces, and none can save him, he is gone, he is gon! He is gon for ever! And vvho may the mad man thank for all this? Who could help it? He would venture though he was told as much. Well then, see what's like to befall the Enemies of God: You hear what is like to be the Condition of all them that will not be acquainted with God: First, or Last, you likewise may behold vvhat a case you your self shall be in ere it be long, except you do speedily Repent of your Folly, and meet your Adversary in the way, and humble your self before the mighty *Jehovah*; speak quickly? What will you do? Turn, or Burn; Repent, or Dic. Yet you do but hear, you do not feel; but thousands and millions feel vvhat the Displeasure of God is, what the breach of his Covenant is, and vvhat effects of a War vvith the Lord of Hosts is. O be vvise by their Falls, let their Destruction be your Instruction, take heed vvhat you do, lest you be the next that God shall deal vvith as an Enemy: As yet God offers to be Friends vvith you; but vvwhether God vvill do as much to morrow as he doth to day, I do not know. I tell you but so, it's hard putting it to the venture. Remember you had large proffers



proffers of Grace and Pardon made to you, God hath sent us to let you know his Will and pleasure; and vve demand of you from him to give us your answer speedily. And vvhath, can't you yet resolve? Is it so difficult a business to determine what to fix upon? O foolish People and unwise? O unspeakable Madnes! How just must their Condemnation needs be, vvho are offered Salvation so often, and refuse it? Who are so oft told of Damnation, and yet run into it? in a vvord, vvho might have God for their Friend, and had rather have him for their Enemy.

4. The next Head of *Motives*, by vvvhich I might inforce this Duty of Acquaintance with God, may be taken from the Examples of them vvvhich made all the Friends they can to get acquainted vvwith God. Behold a Cloud of Witnesses, vvvhich do all with one consent speak high in the commendation of this Friend, that I am perswading you all that I can to be acquainted with. Are you vvviser than all your Neighbours, is the ignorant Objection of some that vvould take it very heinously, if vve should call them Fools, vvhen we put them upon a serious diligence in pursuit of the best things? Why, let me retort this Objection upon themselves, are you vvviser than *Enoch* and *Noah*? Have you more understanding than *Abraham*, *Isaac* and *Jacob*? Have you more vvvit than *David*? Are you vvviser than *Heman*, *Daniel*, and many others of those brave Worthies, vvvhich were the Wonders of the vvworld, the Non-suches of their Age, and a Pattern to future Generations? This vvvas the greatest piece of their Wisdom to walk vvwith God, this vvvas the best of their policy to get so potent an Allie; this spake them to be men of



a deeper reach, and a larger understanding than others, because they made it their business to get acquainted with God, and thus to make their interest as large as Heaven, and their peace and prosperity as sure as the Oath of a God could make it. Do you think that all these men were mistaken? Did their Wisdom lie only in a prudent management of their worldly affairs to their best Advantage? what then, did they mean some of them to leave all that they had so cheerfully upon the command of God? Dare you say that they prized the Favour of God at too high a rate? As for their parts, they thought they could never value such a Friend as God too much. What else was the meaning of their longing, panting, and breathing after him? Why else are they so glad of his Company, his Presence? How loath were they to do any thing that might be in the least displeasing to him? What bitter Moans did they make, if he did but withdraw a while, if he did but a little absent himself from them? How wonderful desirous were they of enjoying Communion with him? How earnest to Live in his House for ever? Dare you say that they were all Fools and madmen for refusing the embraces of this present World, for slighting its smiles, and undervaluing its greatest kindnesses, and choosing that favour of God, though with the scorns and reproaches of the World, rather than to hazard his anger, whose Wrath burns to the bottom of Hell. Behold, what a glorious Company as these stand upon Mount *Zion* with Harps in their hands, with those hundred and forty and four Thousand, and the Lamb with an innumerable Multitude of all Nations, People, and

and Languages. Why all these were of the Friends and acquaintance of God, or else they had never had those Crowns, Robes, and Palms in their Hands. Now, why should not our Souls be as dear to us as theirs was to them? Will not Heaven be as good for us as them? Is it not as needful for us to get a Friend of God, as them? Will not God do as much for us as them, if we will but do as they did, Walk with him. The Truth of it is, the number of them which are saved is but few, in comparison of the Multitudes of them which know not God; and go the broad way; yet for all that, take them absolutely, they are abundance; so many that the Scripture saith they are innumerable. Do but Read over the History of some of their Lives, turn over the holy Records, look sometimes into those Sacred Chronicles, and behold how cheerfully they served God, how actively they followed the Lamb wheresoever he goes, through thick and thin. Hear what their Language is now they are got home safe, now Christ hath brought them to Glory, and they are at their Friends House, What do they talk of? What is their Discourse about? Do they complain what a sad journey they had of it through a howling Wilderness, after they had passed the Red-Sea, through a thousand Sorrows and Trials? Do they say, that now they are at their journeys end, that they are weary, and wish they had never taken so long and tedious a journey? do they not rather speak the quite contrary, and that if it were to go again they would do it with far more speed and cheerfulness than they did? Listen, Hark, methinks I hear them from the Walls of the *New Jerusalem* Crying out, Come away

away, come away, fall on bravely, follow your  
 business gallantly but a little while longer, and  
 the City is your own; fetch your Scaling Lad-  
 ders, run up apace, mount the Rampiers, fear no-  
 thing though the Devil play his Artillery upon  
 them, yet it is but powder, he shall never give  
 you a mortal Wound; resist him and he will fly,  
 and the Field is yours; the Spoil, the Crown,  
 the Honour will pay for your paines, blood, and  
 danger. Fall on brave Souls, fall on; the Valian-  
 ter you be, the more safe you are. Methinks I  
 hear those Noble Saints encouraging of you to get  
 acquaintance with God, and saying to you that are  
 yet afar off, come near. Come away poor souls,  
 come away, what do you mean thus to delay?  
 O little do you think what a friend we now find  
 of God; it was but a little, a very little that was  
 told us of the Excellency of Christ, and the glo-  
 ries of this place, to what we experience;  
 It was no false report that we heard when we  
 was upon earth, of the Happiness of Heaven: O  
 here's a prize worth the running for; a Kingdom,  
 a Crown worth the fighting for, an Estate worth  
 the looking after. We have not now our stint;  
 we are not dieted with those Spiritual Dainties,  
 we have not now and then a sip, a draught, a bit  
 in a corner, but we are at the Fountain, we are  
 daily feasted with infinite Pleasures, our hearts  
 are full, brim-full, they run over, we swim in  
 an Ocean of spiritual enjoyments; these things are  
 beyond your Capacity now to understand. Were  
 we to live upon earth again, and did we know  
 what we do now know, we should ever pine with  
 our earnest longing for God, the living God, to  
 be in his immediate presence, and to be at that  
 ange-

angelical vwork of Praising, Serving, and Loving him for ever. Wherefore brethren, let us encourage one another, *Come let us go up to the house of the Lord; his dwelling is in Salem, his palace is upon Mount Zion.* Why should not vve go on as merrily in the pathes of Wisdom, as the vvicked in the Road of Hell? How do the Devils Champions Encourage and hearten one another up? How do they Laugh, Sing and Roar, as if their Life were the only Life; for shame let's tell them they lye in their teeth. Who hath the best company, they or vve? The Patriarchs and Prophets, the Apostles and thousands of Martyrs are gone Singing before; some of our dear Relations, Fathers, Brethren and Sisters are newly welcomed by Christ to his Fathers house; and they are blessing that Rich Mercy that hath Conducted them to such a Place, to such a Friend! We have many Thousands of Saints Militant that are going along vvith us as fast as they can, and God himself vvill bear us company; and vvhy do vve yet Linger? O that vve vv ere upon the Wing! O that our Souls were like the Chariots of *Aminadab*! O that the Lord vvould strengthen poor short-winded Creatures? O that vve could run and not be vveary, and vvalk and not faint! O that vve might have now and then a hearty meal, and that in the strength of them vve could travel to the mount of God! O that that acquaintance might novv be happily begun, vv hich may never have an end! O that God would vv is it us oft, and get into our hearts! O that he that gave those Worthies in former times so much grace, vvould pour out of the same grace in abundance upon our Souls! O that he vvould shed abroad his love in our Hearts! O that  
vve

we could maintain a constant intercourse with him here, till we come to a perfect enjoyment of him in glory hereafter! O that we may see thy face, thy blessed face by faith! O that thou wouldest cause thy glory to pass before us! O that thy marvellous loving kindness might be made known to a company of poor Creatures of us, whose desire is to fear thee, who would fain love thee with the strength of our Souls! O blessed are they that love thee, that are beloved by thee!

5. I might also insist upon another Head of *Motives*, which is named in the Text, which is this, *Acquaint now thy self with him, and thou shalt be at peace.* Though there be nothing but War on every side, you shall have peace. This peace of God, whatsoever you may think of it, is unspeakably advantageous; the benefits that would accrue to a soul upon this peace are infinite; It is a *peace that passeth all understanding.* When we have this peace concluded, we may drive a brave Trade without disturbance for the richest Commodities. If we were thus acquainted with God, we shall have such a peace as that we may laugh at the shaking of the spear, and not be much disturbed when we hear of dreadful things abroad in the World. He that is acquainted with God may safely venture up and down, he hath Gods pass, a strong man of war for his convoy; he hath such powerful allies that he need not fear; as long as he is at peace with God, he is sure not to be quite overcome by man. He is at peace with himself, when the Air ecchoes with Drums and Trumpets, and the roaring of Guns, a musick that pleaseth the Devils



Devils Ear; He may still rejoyce, because he  
 hath a bird within, which sings sweetly; there  
 is a harmony between his will and Gods, a har-  
 mony between his heart and his mouth. This is  
 no such contemptible thing, and if you knew  
 what a wounded Spirit, a fire in the bosom is, you  
 would say so. This peace that such a one hath,  
 is a well-grounded peace; not such a one as is  
 built upon ignorance, and hardness of heart; but  
 such a peace as results from the sence of the par-  
 don of Sin, and Reconciliation with God, through  
 the blood of Christ; that blood of Christ hath  
 washed his conscience from dead works. Sins he  
 had, and hath, but some of them he sees lying  
 dead like the Egyptians upon the shore, others  
 striving for life, with a deaths wound upon them;  
 and though he have enemies still living, yet they  
 are such as shall never have the absolute domini-  
 on over him: As long as the great quarrel be-  
 tween him and God is at an end, all is vyell  
 enough, the Law hath nothing against him, all  
 his accusers are silenced; Christ hath fulfilled  
 and satisfied the Law for him; The great Crea-  
 tor hath given a full and general acquittance, all  
 debts are discharged for him, and therefore the  
 man hath little reason to trouble his head  
 much with cares and fears; now he may go up  
 and down any where, and not fear the Serjeant,  
 his noble surety hath paid that vast debt, he hath  
 laid down the ten thousand Talents upon the  
 Nail, so that the man is at peace with God; he is  
 also at peace with all the Creatures in the world,  
 from the glorious Angels that are in Heaven, to  
 the meanest insect or plant; they are so far from  
 doing him any real harm, that they all are Ser-  
 vants

vants to the Friends of God, they all stand ready to oppose their Enemies; and those of them that are mortal are ready to lay down their lives for one that stands thus related to God. For vvhhen any enters into Covenant vvith God, God also makes a Covenant for them vvith the beasts of the field. Great peace have they that love Gods lavv, and nothing shall offend them; such a one is at peace vvith Death and the Grave. We read of some profane Monsters that made a Covenant vvith Death, & vvere at an Agreement vvith Hell; but this Covenant vvill soon be broken, because he that hath the keys of Death and Hell, the power of Life and Death, never subscribed to the Articles of their Agreement. But novv the godly man hath a Friend that hath made a Covenant for him, a firm Covenant vvith Death, and Hell, so that none of them shall ever do him the least vvrong. As for Death, Christ hath took out it's Sting; as for the Grave, Christ hath spiced, and season'd it, it's Power is master'd, it's Terribleness is taken away! It's novv no prison, Christ hath opened the doors of it, and novv it is but a Chamber of repose, a bed to rest in; and he that hath already Opened this Door, vvhen it vvas Bolted, Barr'd, and Double-locked, can and vvill ere long Open it again, and awaken his from their sleep; and is this Inconsiderable? Is not such a peace as this is, desireable? Who that is vvell in his vvits, vvould not be glad to be in so secure a Condition as this peace vvill put him in. And vvho are like to have the benefit of this peace, but the Friends of God! O therefore if you value your ovvn peace, if you vvould be undisturbed from storms vvithout, & Heart-quakes vvithin

within: If you would have all the Creatures in Heaven and Earth, at peace with you: If you would have Death unstung, and the Grave a Chamber, and not a Prison, why then, get acquainted with God, and you shall be at peace.

6. The next head of *Motives*, I might take from these words, *Thereby good shall come unto you, Acquaint your self with him, and be at peace, and thereby good shall come unto you.* But I shall here be but brief. Think of what you will that is good for you, and if you are acquainted with God, you shall have it for asking; or that which is far better than that which you desire: For the Lord God is a Sun, and a Shield, he will give Grace and Glory, & no good thing will he withhold from them which walk uprightly; that is, from those that are acquainted with him. All his ways are mercy and truth, to such as be in covenant with him; and all shall work together for good, to them that love him. Enlarge thy desires as wide as the Heavens, request what you will, ask never so much, and you shall have it; And what would you have more? If it be the good of profit that you desire; What greater gain than Godliness? Who can give such rewards to his Servants as God? Who will give greater Portions to his Children than this Father? Who is like to thrive better than he, who hath such a vast stock, such a great Trade, such quick and great returns; and above all, such a partner? O that those that are all for profit and gain, that cry out, what advantage shall it be to me, if I serve God? and what profit to me, if I am acquainted with him? O that such would

but do that vvhich vvill be most for their profit, vvould desire no more of them than this. O that they vvould but try vvhat a gainful Trade Religion in its power is! The greatest Merchants that ever vvalked, the Exchange, if they be not acquainted vvith God, and have not Christ for their Factor, are but Pedlars to the Saints. One that is acquainted with God, gets more in one Hour in one Prayer, at one Sermon, in one Meditation, than all the Rich Men of the World are worth, put all their Estates together: One receives his Peace, the other his Pounds; the one hath by way of Return, a great deal of trouble, some Lumber, the other his Box of precious Pearls, and a Jewel of an infinite Value. O little doth the laborious Worlde think what poor and small Gains his are, when he gets most, than what this Spiritual Merchant gets; he vvould not sell vvhat he gets sometimes in one Morning, for all the Riches of both the *Indies*. He Trades in such Commodities vvwhich vvill not suffer Damage upon the Sea: His Vessel is light and strong, the Master of it never made a losing Voyage. All his Wares are unvaluable; and though his Ship be in many a dreadful Storm, though sometimes she be becalm'd, though it be long before she returns; yet as long as she hath such Provisions vvithin, such a Pilot, such Anchors, she can't misse carry; she will come into the Harbour Richly Laden: The World vvill not believe this; but I am sure there is never a Man breathing, but will sooner say, That no Gain is like the Gain of Christ and Glory. One Return from Heaven, one Answer of Prayer, one Smile from God, one Look of Love, the Head of one *Goliath*, the Death of one Sin, one



Soul brought home to Christ, one drooping soul comforted, is a greater Mercy (for all the ignorant vworld make nothing of such things as these) that to be invested vvith the greatest Honours, than to be possessed of all the Riches, than to enjoy all the Pleasures that the vvhole World can afford. But O were mens eyes opened, vvhere men vvithin sight of those devouring Flames, then they vvould believe, that a Christ vvere vvorth the having, Grace a Pearl that cannot be over-valued, and that no Trade vvvas comparable to a Spiritual Merchant, no Art like that, by vvwhich one may turn every thing into Gold. But if it be the good of pleasure you look more after; can there be greater pleasures than those vvwhich are in the presence of God? Can there be any greater pleasures, than to rejoyce in God, and to be made vvelcome by him, than to drink Flagons of that excellent Liquor, vvwhich is better than vvine; Can there be better Musick, than to hear so many Millions of svveet Voyces singing *Hallelujahs*! O There's a Consort! There's melody indeed! If you desire that other good, the good of Honesty, a rare accomplishment, perfection of Grace, purity of Soul; vvherevvithall shall a young man choose his vvays, but by taking heed thereto, according to his word. Well then, lay all these *Motives* together, and let's see whether they will any whit prevail. If the nature of the person vvith whom I would fain have you acquainted, if all these admirable qualities that are in him (if may so call them) may signifie any thing; if all those glorious effects of acquaintance with God vvweigh any thing with you, one vvould think by this time you should be well resolved. If the



3 danger of not being acquainted with God, may make you afraid of standing it out; if Good or Evil, if Peace or War, if Life or death, If all this be as much as nothing, what then is something? If the frequent pleading of Mercy, if the Blood of Christ have any Voice, if the Expostulations of his Embassadors may be Heard, Why should you not then be Perswaded? If all this will not move you what can we say more? If we could shew you Heaven, and the Glories of another World, could we let you see the Face of Christ, could we any way in the world reach your Hearts, and perswade you by any means to mind the things of Eternal peace, we would do it with all our Hearts. If we were sure to get you with us, and to bring you Acquainted with God, we could willingly come begging on our bare knees to you, and beseech you to be reconciled to God. We see that dismal day a coming, and are grieved to think, what a sad taking you will be in then; we know the case will then be altered with them, which will not be perswaded to be reconciled to God. O what a woful condition will they be in, which have heard or read these Sermons, and yet for all that, would not mind the looking after acquaintance with God! How will such wish that they had never been born, or that they had their being in some of the dark savage corners of the World, where they might never have heard of the Doctrine of Reconciliation, being Acquainted with God, and Union with Christ, Peace with their Offended Maker, rather than having heard of these things to make light of them! O to hear of such a Friend, and to have him for an Enemy; to hear of Peace, and to choose

War

War; to hear of Heaven, and go to Hell, this is sad indeed. It would have been far better for such, that they had never known the ways of God, than after they had known them, to go in the ways of Folly. O that men and women had but such serious thoughts of these things as they will have ere long! O that they would but believe Heaven, and Hell, and Eternity to be such Realities as shortly they will! O that mens hearts were but affected with things, as they will be when their Souls are just a going, or a little after they are in another World! But O the miserable condition of the World! O the lamentable state of Professors, that make no more of the favour or displeasure of God! Nay, may I not say, O the Folly of the Children of God themselves, that are no more in Gods Company, when they know they may be so welcome, when they have tasted so oft of his kindness, when they were made so much of the last time that they gave him a Visit. Are not men in a deep sleep, that they do not hear? Are they not blind, that they do not see? Are they not Ignorant, Foolish, and Mad, that they do not understand their Interest any better? It is not without good reason, that the Spirit of God doth so oft cry out upon sinners for their Folly; the Scripture saith not in vain, *That there is none that hath understanding, no not one.* No wonder that they which have but half a cure, see men like Trees; that those which never had a through work, do not prize Christ. O but that those which have been brought Nigh by Grace, who were sometimes afar off, that such should be so much strangers; for those that have met with such kind Entertainment at his house, for

these to keep off so, to come so seldom, for them vvhich have Fed so High at the Kings Table, to fall to their Trash, their Husks, this is a shame indeed; as if the Devil kept a better House than God. Christians, doth God deserve this at your hands? How unkindly do you think he takes this from you? What vvill the World say? Look how his own Acquaintance despise him? How vvill the Devil insult? O how do the Hearts of your fellow Christians ake, to see how strange your Carriage is? How do they tremble to think, vvhat if that fine House be Built upon the Sands? Christians, you vvich seldom or complementally Visitt God, bethink your selves vvell what you do, vvhen you began to be cold in your Affections to this Friend; remember from whence you are fallen, and repent, and do your first Works; remember vvhat entertainment you have sometimes had at Gods House; forget not all his Kindnesses; of all the Creatures in the World, you have no cause to carry your selves so towards God. I tell you again, the World stands by, and looks on, to see vvhat there is in you more than in others; they mark your lives more than you are aware of, it may be: Wherefore look to your selves, take heed how you carry your selves before them. O vvhy should they see your faces pale, vvhen you may feed so highly? O shew them by your Countenance, that you feed upon vvholesome Food! O let your Breath smell sweet, let your Discourse be more savoury of the things of God! Labour to maintain a sweet, constant, unintermitted intercourse

tercourse vvith God, to vvalk with him. O little do you think vvhat you lose by your coming so seldome to this Friend. I appeal to your own Experience; vvas not that dish you eat last at his Table sweet? And what do you think that God doth not still keep as good a House as he did? Do you believe that he hath spent all his best Wines? Can that Fountain ever be emptied? Is there not Bread and good Chear enough in your Fathers house? Believe it, God hath other kind of Entertainment, Richer Chear, better Fare still to make you welcome with, if you would not be so strange, if you would but come oftener to him. As for Christians, methinks I need not use so many vvords to perswade you, methinks you that know hovv sweet his company is, should desire to be never out of it. Christians, I tell you plainly, if you ever expect true peace in your Life, and true joy and comfort at Death, it's your only way to keep close to God, visit him oft by secret Prayer and other kind of Duties, and then you shall ever and anon meet vvith that vvhich will sweeten your greatest diligence, and abundantly make amends for your pains. Knock at his door, ask for him, and resolve to stay till he comes; though he come not at the first, second, or third knocking, yet I am sure he is within, and will come at last, if you will but vvait; and when you have once again met with him, O let him not go, but tell him seriously that you can't bear his absence, he shall be your God and Friend living and dying, death it self shall not part you. Go also and tell your

Friends, you have found him whom your Soul loves, that you have met vvith Jesus, and see if you can get them too, to come out and see him, bid them to taste and see how good the Lord is; commend him all you can to your poor Christ-less Friends. But you are not the persons that I intended to speak to, only thus a little by the by, that I may a little vvarm my own heart and yours, in this great duty of maintaining an intimate close converse and acquaintance vvith God. But my business is to go out into the High-ways and Hedges, and to invite poor vvandering strangers that have nothing to live upon themselves, and that do not know vvhat a noble open-house God keeps, that never tasted of his kindness in Christ, to come to this Royal Feast, and to Eat their fill of such food as they can never eat too much of, never be surfeited with. *Unto you, O men, I call, and my voice is unto the sons of men. O ye simple ones, understand wisdom, and ye foo's, be ye of an understanding heart, Prov. 8. 4, 5: Hear O ye deaf, and see O blind: let the dead hear the voice of God, and live.* Then hear vvhat I have been speaking of: I have almost done my message, consider yvell of these things, as you tender the displeasure of God, as you value your Souls, be serious; remember vvhat it is, that I have been discoursing to you about; Read it over again, and study on it; Read and Pray, Pray and Read, and turn this exhortation into Prayer; take vvith you Words, and say: O that this might be the Sermon that might bring me acquainted vvith God! O that this might be the man that might bring me to some knowledg of Christ! O that this might be the happy day vvherein a Match may



may be concluded between my soul, and the precious Jesus! But alas, alas, vvhere are the hearts that are thus smitten? Where are the Souls that are any vvhit taken vvith this infinite Beauty? How few have any real love or good-will for Christ? O vvho hath believed our Report, and to vvhom is the Arm of the Lord revealed? Though I and many hundreds more, have been pleading thus vvith Sinners; though some of their Embassadors of Peace vveep bitterly, that their message is no more kindly entertained, though their publick Preaching be followed vvith private Prayers and secret Groans; though they expostulate the case vvith poor refractory Creatures, vvith all the earnestness that they can for their Lives, though vve use the most powerful Arguments that vve can, and deliver them vvith all the Vehemency, Seriousness and Compassion that vve can for our Souls; Yet how are the greatest part of our hearers unconcerned? Is not a great part of our Auditory as stupid and senseless as the very Stones they tread on? The more is our sorrow; vve fear as to the most of them that hear us, vvhat vve speak, is lost. It may be they may be a little affected just at the hearing, or for an hour or tvvo; but O that these Truths might have a lively, and abiding impression on mens hearts! I fear, O that they vv ere causeless Fears! I fear that most of you that have heard of these things vvill go avvay, and quickly forget vvhat vveighty things you have heard; perhaps some of you may say, the man vv as very earnest, and some of his Expressions vv ere piercing. O Friends, I hope it is not your commendation that I desire? O that I may vvith a single heart, respect Gods Glory! I  
say

say again, I vvould not be pleased vvith your  
 praise, nor vvould I fear your dispraise; its your  
 Souls I vvant, and may but I manage my great  
 vvork in this successfully, and see you acquainted  
 with God, before I leave you for ever, I hope I  
 should be contented to be trod in the dirt. O  
 that my heart may not deceive me! O that my  
 compassion to your Souls were greater, a thou-  
 sand times greater! O that I could never speak  
 to you of such things as these without tears. I  
 must again, and again, profess I am ashamed of  
 my heart, that it is no more sensible of these  
 weighty affairs! But O Mighty and Glorious  
 God, if thou pleasest, thou canst out of the mouth  
 of a Babe and Suckling, ordain strength! O that  
 thou wouldest make the worm *Jacob* to thresh  
 Mountains! O that thou wouldest make use of  
 the most unworthy and weakest instrument, in  
 that honourable Service of bringing home some  
 Souls to thy self. O if but any one Soul, if but  
 one Soul that was estranged from God, might by  
 these lines be brought acquainted with him, if I  
 might prevail with any other stubborn Enemy  
 to lay down his vvweapons, and be Friends with  
 him, I should think my pains well bestowed;  
 though (if that will make you to regard it ever  
 the more) this work hath cost me many an  
 hours study, and it hath been interrupted with  
 many Bodily Distempers, Groans and Sorrows,  
 Fears and Sighs. Yet if after all my travel, I may  
 hear of any Children born of God; if I may  
 meet but one Soul the better for it, by it brought  
 to Glory, I shall have abundant cause to blesse  
 my God, and to rejoyce that my labour hath not  
 been in vain in the Lord. But if I might have  
 more,

more, I should have more cause to adore infinite Goodness, and rich Grace! O my dear Friends! O precious and immortal Souls! What shall I say to you? What shall I do for you? O did you but know how hardly I fetch my Breath at this time, did you but see what a crazy Creature he is that writes to you; did you but know how faint he hath been sometimes in speaking to you, you would go nigh to pity him. O pity your selves! O pity your own Souls, that ere long must be turned naked out of your Bodies, and hear the Expostulations of a dying man that would gladly Live with you in everlasting Glory, and meet you all among the Friends of the Bridegroom, that I may see you among the Sons of God, in your great meeting, when the Father shall send his Servants the Angels to fetch all his Children home to his own House. O pity your Souls, and let not all my pains be lost, trample not under your Feet the blood of the Covenant, neither count it a common thing: Remember that the slighting of Christ is a dangerous thing; the loss of his Favour, and the loss of your Soul, must go together! O how shall I leave you! How shall I part with you, shall I go before my work is done? What shall I say more? What arguments shall I further make use of? O that I knew what to say, that I might prevail! And are you still resolved to put me off with frivolous Excuses? Can you put off your Consciences thus? Are you still contented to be Aliens and Strangers? If you are, know this, that I must leave these Lines to bear Witness against you; Remember this, that you were told of these things again and again. Those that can forget Sermons here

here, shall remember them hereafter? If you be not the better for this discourse, you will curse the day that ever you heard it; it will be a cutting reflection, vvhhen another day you shall say to your own Soul, at such a time, such a one did beseech me in Christs stead to be reconciled to God, and I vvould not: Cursed man that I vvvas! I made nothing of all the offers of Grace and Mercy, I made little account of these intollerable Torments vvvhich now make me to gnash my Teeth Hear, O unhappy Creature, that are yet alive, Be not ye past hope! O that thou mayest see thy sad state before it be quite past remedy! O let me take up a Lamentation for thee, as one whose condition is beyond Expression Deplorable! O that I could speak as affectionately to you as one did lately, vvho spent his strength and life amongst you all, viz. That I can neither eat nor drink, nor sleep quietly, whilst I think of the danger that precious Souls run every moment, vvvhile they are unacquainted vvith God! O that mine eyes vv ere Waters, and my Head a Fountain of Tears, that I might vveep day and night for poor Christ-less Creatures; that laugh and are as chearful as if no danger vv ere near them, vvhereas that dismal Day approaches apace, vvherein they must bid an everlasting farewell to all their Pleasures, and lie down for ever under the scalding Wrath of an angry God! O stand astonished O Heavens, and Wonder O Earth! Here's a man that had rather be a Beast than a man, a Devil than a Saint, that prefers Hell before Heaven, that loves Death and hates Life; Here's a man that makes nothing of going to Hell, Damnation is a thing that he jests vvith; 'tis but damping



damning, he saith: But damning! Is that so light a thing, a thing to be laughed at? Well, if that damning be nothing, never complain of it, vvhhen you feel it: If it be nothing, never groan nor bite your Tongue, nor Gnash your Teeth for it; If Heaven, and your Soul, the Favour of God, eternal happinefs, be such small matters, never complain for the losse of them. Well then, belike you are pleased very well vvith your choise, and you do choose rather to enjoy the pleasures of Sin, for a moment, than the pleasures of Holiness, which last for ever. There itands a Sinner that hears all this, and Frets and Foameth at the Hearing of it; it's a Torture to his Soul to be vvithin the sound of such Truths? Why, act like one in his vvits: If the hearing of Hell and Damnation be so troublesome, vvhat vvill the feeling of it be think'st thou? But that I may, if possible, prevail, I shall leave a sevv serious questions vvith you, vvwhich I charge you in the presence of God, seriously to consider of, and to give a vvise answer to these following Questions.

*Quest. 1.* Are those things vvwhich you have heard, true, or are they not? Doth not the Scriptures speak the same things vvwhich I do? Dare you say that the Word of Truth is False? Do but open the Bible, dip vvhere you vvill, vvhat is that you read there? Is it not something that hath a Tendency to vvhat I have been teaching of? O that you vvould but give your selves the trouble of searching the Scriptures, to see vvwhether these things are so. To vvhat purpose do you think should vve spend our breath? To vvhat purpose should vve follow you vvith such Exhortations, if vve had not some grounds for vvhat vve



we say? If there be no such thing in the word of God, why then do you not say so? Why, do you not shew us it, if there be such a place that faith, there is no need of repentance, that mans condition is safe enough already, and that he may do well enough, though he be never reconciled to God? Do you think that we take delight in vexing men and women? Do you conceive that it pleaseth us to displease you, and to get your hatred? Do you not believe that a great many of us, if it might consist with Gods honour and your welfare, had not far rather be excused? Can any man imagine that so many thousands of Prophets, Apostles, and Ministers, in such distant ages, and in such distant places, should all agree in this, to impose a falsity upon the world? Would any man be so mad as to invent such things as these, which are so contrary to mens dispositions, if he had not abundant warrant from God himself? Is it possible that men should make such complaints, and shed so many tears, and be in such agonies about these things, if there were nothing at all in them? Are all the experiences of so many thousands of Saints, but meer fancies? Speak Christian, speak, What do you say to this? Are all thy joys, thy answers of Prayers, those sweet dishes that thou hast sometimes fed upon, but dreams? Doth not thy very blood stir in thee, at the very putting such a question to thee? Canst thou not say, that thou hast seen, that thou hast felt, and that thou hast known undoubtedly, that Spiritual things are realities, the greatest realities in the world, and that thou hast been as much affected with them as ever thou wert with the things of sense? Let me, the meanest

meanest of ten thousand, tell the stiffest Atheist in the world, that I have seen these things so realized, that I shall sooner believe that I am turned to a stone, or am dead, than believe that Spirituals are nullities and fancies. I am confident if there be any credit to be given to both eyes and ears, then these things are true; and had you seen but what I have seen in dying Saints, and heard what I have heard, you would easily have been convinced, that there is something in communion with God, something in Spiritual Joys. I am sure, if there be any truth in the Scriptures, if the word of God be true, if Christ and the Apostles were not all mistaken, then these things are true. If I should tell you a business that did concern your House, or your Children, or Body, or any worldly thing whatever, upon my own personal knowledg, would you not readily assent to what I say? I am perswaded you would be far from suspecting the truth of what I affirmed; I am ready to think, that there is none of you all that think that I dare tell you that which is false. O then, Why will you not believe me in a business of far greater Consequence? And if you ask me to what purpose do I spend so much time for nothing? What need I speak at this rate? What, will I make Infidels of you all? What, do I think that you are such Atheists, as not to believe that the word of God is true? Well then, you your selves are witnesses that the word of God is true, and that you do believe all that is contained in it; and by rational inferences deduced from it: I shall therefore take it for granted, that you give your assent to these things, if you be Christians in profession, your very Name speaks as much;

much. Now my next Question shall be this.

*Quest. 2.* Are these things of vveight and importance, or are they not? You hear that they are matters that concern your Eternal Life or Death, Soul affairs; and are not these matters of the greatest consequence? If acquaintance vvith God, the happiness or misery of a Soul, your making or undoing for ever, be inconsiderable things, What then are great things? Is it a matter of greater importance, to lose the sight of a lascivious Play? Is it an affair of greater vveight to have the frowns of a vvanton mistress, or the frown of a God? You said even novv, that the vvord of God vvas true, if you vvill stand to that, I desire no more; Hovv is it vvritten? Read a verse ortwo, turn to Matthevv 9. 20. *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven:* And John. 3. 3. *Except a man be born again, he cannot see the Kingdom of God.* And God vvill pour out his vvraath upon the Heathen, and upon the Families that call not upon his Name. Doth not the Scripture say, that is the one thing necessary? Are not these things called by the Lord Christ, the vveightier things? *Mat. 23. 23.* I hope you vvill not say, that God is mistaken, and that the Scripture speaks more of these matters than needs: What are you gone from your vvord so soon; did not you say that the vvord of God vvas true, and are you novv of another mind, because you find that it requires more strictness, you are vvilling to submit to? But are you ashamed of that, and are you convinced of this also, that the Doctrine of  
recon-

Reconciliation, Acquaintance, and Peace with God, are affairs of the highest importance in the World? And do you indeed believe this? and will you stand to it? Well then, my next Question shall be this.

*Quest.* 3. What do you mean then to mind such things as you acknowledge to be most unquestionably true, and of the greatest consequence, with so much indifferency and coldness? What reason have you then for your strange neglect in your prosecution of them? What, say they are the greatest things in the World, and will you say they are least to be looked after? Is it any Prudence and Wisdom to be very serious about trifles, and to trifle about the most serious things? Are Heaven, the love of God, and the like, by your own confession the most weighty, and will you make light of them? O folly and Hypocrisy! *Out of thy own mouth thou shalt be condemned.* Dost know that Heaven and Hell are before you? Dost thou know that the one is unspeakably glorious, and the other unspeakably dreadful? and yet for all this dost thou stand demurring which of these thou shouldest choose? and darest thou for all this venture on in a way which leads to the region of Eternal Darkness? and though those that know the way better than you, and see you ride on so hastily and merrily, call after you with earnestness, yet dost thou still turn thy back upon them? Consider whether you act in these affairs, like one that is well in his Wits. Is God the best friend in the World, and yet is kindness least to be regarded? Man, what hast thou to say for thy self? O What bruits, and how irrational are men in their spiritual matters! How

do they contradict themselves! How do they say one thing, and do the quite contrary! O let me in a word or two renew my Expostulation with them which are loath to be accounted fools! What reason hast thou to undervalue the favour of God so as you do? What reason have you thus foolishly to cast away your selves, and to slight acquaintance with your Maker? Let me plead with you in the language of a Reverend Divine (*R. B.*) of our own. Look up your best and strongest Reasons; and if you see a man put his hand into the fire till it burn off, you'll marvell at it: but this is a thing that a man may have reason for, as Bishop *Cranmer* had when he burnt off his hand for subscribing to Popery. If you see a man cut off a Leg or an Arm, it's a sad sight; but this is a thing that a man may have good reason for, as many a man doth it to save his life. If you see a man give his body to be burnt to ashes, and to be tormented with Strapado's and Racks, and refuse deliverance when it is offered: this is a hard case to flesh and blood, but this a man may have good reason for, as you see in *Heb.* 11. 33, 34, 35, 36. and as many an hundred Martyrs have done. But for a man to forsake the Lord that made him, for a man to run into the fire of Hell when he is told of it, and intreated to turn that he might be saved; this is a thing that can have no reason in it, that is reason indeed, to justify or excuse it. For Heaven will pay for the loss of any thing that we can lose to get it, or for any labour that we bestow for it; but nothing can pay for the loss of Heaven. Read on in Mr. *R. B.*'s *Call to the Unconverted* pag. 169. Do you still believe the Word of God



to be true, & the things contained in it to be the most weighty, and yet will you still pass them over, as if there were nothing at all in them?

*Quest. 4.* My next Question that I shall propound to you, and desire your serious and speedy answer to, is this, Do you believe that you can find a better friend then God? can you mend your self any where else? Is there in Heaven or Earth any that can do as much for you as God can? Is there any one that can take you off when you come to be accused for High Treason against the King of Heaven, and to be arraigned before that just Judge? have you got that which will quit your cost in getting of it, and countervail the loss of a Soul? What is it that still hath an interest in your heart, that is thought to be an equal competitor with God for your dearest love? If it be indeed that which will shield you from the arrests of Death, and the wrath of the Almighty; if it be that which can shelter you from the storm of his displeasure; if it be that which will do you as much good as Heaven, and make you as happy as God can; Why then I have little to say; make your best of it. But consider well what you do first, be sure that you be not mistaken; have not many thought as you think, and have found their mistake when it was too late?

*Quest. 5.* Do you think that this world will last always with you? Do you not believe that ere long you must die, and your soul appear before God, and by him be sentenced to its everlasting state? Where is all the glory of those great Monarchs which despised God, and oppressed his people? what is become of all their pomp? which

of them that flourished three thousand years ago stand alive now in glory? And are you better than they? Shall the worms which have made a prey of them, spare you? Is Death more favourable now-a-days, than he was before? Is not the World still as it was, but Vanity? Is not all flesh still but grass, and the beauty of it as a flower that is cut down and withereth suddenly? Well then, this being granted, that nothing is more certain than Death, and that it is appointed for all men once to die, would you not then be glad of something that will stand you instead after death, a Friend in another World? Why then do you not speedily get acquainted with him who alone can be-friend you in that dreadful hour?

*Quest. 6.* What do you think will become of you, if after all this you go on in your old ways? What will become of you do you think if you should die without the knowledge of God? What hopes have you of life in peace, if you bid defiance to the Lord of life, and contemn the Prince of peace? How shall you escape if you neglect so great Salvation? What do you think that those which did once as you do now, slight Christ, and never look after Reconciliation with God, are now a doing in another World? What would you do in this case? Should one come to you either out of Heaven, or out of Hell, how wonderfully do you think you should be affected with the Narration which they would give you of the affairs of the invisible World? Why then will you not now be affected with what we say? for assure your selves, whatever you may think, our testimony is as true, and hath a better foundation of credit, than if one should tell you he came

came from the dead, and speak to you of these things.

*Quest.* 7. Another Question I would propound to you, is this; Are you willing to bear the displeasure of God? can you undergo the weight of that wrath which made his back to ache, who was mighty to do and suffer? can you with any patience hear that dreadful Word pronounced by the mouth of that Judge, which will see to the execution of his sentence, *Depart from me ye cursed into everlasting torment; Depart from me ye workers of iniquity, for I know you not?* Can you endure without any trouble that scalding hot wrath which is abundantly more painful than Fire and Brimstone, more intollerable than to be shut up in a burning fiery Furnace, or to be boyled in a Caldron of melted Lead, or whatsoever torments the Wit of men or Devils can invent? Can you with any patience bear the Stone, Gout, Tooth-ach, Chollick, or some such distempers of body which last but for a while? O how long do you think the time when you are in that condition? How do you toss and tumble? What lamentable moan do you make? Do not you think you can't be too much pitied in that condition? How then will you be able to lie down in those torments, the least drop of which is abundantly more painful than the greatest torment that ever you felt in your life? If these seem dreadful to you, Why do you not go the way to avoid them? which is by getting an interest in him who hath the Keys of Hell at his girdle; for there is no condemnation to them which are in Christ Jesus, to them that are brought into a state of Reconciliation and Acquaintance with God by his Son our Mediator.

*Quest. 8.* Are you contented to lose everlasting happiness? Can you willingly see *Abraham*, and *Isaac*, and *Jacob*, and a great many from all the quarters of the world, to sit down in the Kingdom of Heaven, and your selves cast out? How do you like to have those which you scorned to look upon, to be set at the Table at the Feast, and your self shut out with the Dogs? would you not be glad to have a word of comfort spoke to you, when your soul is just a taking its leave of your body? Would you not be glad then to be conveyed by the blessed Angels into the presence of God, and to be crowned with an immortal and glorious Crown? Would it do you any harm to be perfect in holiness and happiness when you die? Would you not be glad to be saved when others shall be damned? In a word, do you not desire to be rejoicing and praising of God in endless pleasures, when others shall be weeping and cursing of God in endless torments? Why then do not you live the lives of the righteous if you would die their deaths, and have your latter end like theirs? if you would be glorious and happy for ever, why do you not endeavour to be holy and spiritual in time? if you would have God your friend in another world, what do you mean that you labour no more to be acquainted with him in this world?

*Quest 9.* How would you take it at any mans hands to be served as you serve God? Suppose you should take up a poor Child that came to your door to beg, that had scarce a rag to cover his nakedness, nor a Morsel of bread to put into his mouth, and no where to hide his head; Suppose you should strip this poor beggar of his rags,  
and



and cloath him in every good apparel, and take him into your own house, and take as much care of him, as if he were your own child: suppose after this, you should bid him do you some small piece of service, and he instead of it, should say, *Command your man, and do your work your self*; and instead of answering your kindness, should offer you the greatest abuse in the world, and afterwards conspire with a company of Rogues to rob and murder you, how would you like this? should you think that such a fellow as this did not deserve a halter rather than your favour? But now, if after this you should send after this ungrateful wretch, and tell him, that you are willing to forget all that is past, and to receive him into the greatest favour, and never to cast his former wickedness in his teeth; how would you take it at his hands, if he should stand I know not how long disputing whether he should accept of your kindness or no, whether he should choose the Gaol, and Gallows, or your House? but if after all this you should send messenger after messenger, and offer to give him all that you have in the World, and to bestow your only Daughter upon him, and to settle presently a great Estate upon him with her; how would you take it if this vile, ungrateful beggar should put you off a great while together with some poor excuse or other? How would you like it if he should make light of all your offers, and tell you he thanks you for nothing, and should undervalue your kindness? Would you not soon resolve not to trouble your self any longer with such an unthankful monster? Would you not let him take his course, and not much pity him, if he afterwards see the difference



ference between a Fathers house and a Gaol, between Liberty and a Prison, between Riches, Glory and Pleasure, and Poverty, Dishonour and Sorrows? Would you not bid him never expect kindness more at your hands; but seeing he would not be ruled, to take what follows? What do you say, would you not do thus? I am persuaded you would. But should I unriddle this Parable, who do you think would be condemned? Your own mouth would accuse you, and you would be your own Judge. Thou art that man that hast dealt thus disingeniously with God, thou art that beggar to whom the Lord hath shewed much kindness, and offered more; he hath sent Messenger after Messenger, and at last he hath sent his Son to invite thee to his own house, and he offers to make you as happy as Heaven, Glory, and happiness it self can make you, and you stand still demurring, and add one delay to another, and are far from that gratefull and speedy compliance which the nature of the thing doth require; and in stead of coming at Gods call, and a thankful owning of his marvellous kindness, how basely dost thou prefer thy company, thy lust before him, and offer the most intollerable affronts to his Majesty, and make nothing of his unparalel'd goodness, and continuest in open rebellion against him? What then hast thou to say for thy self, why God should not with a just abhorrency cast thee off for ever? But now that God should still offer thee as high as ever, and (in stead of doing as I have said, and as you your self would have done in case of a less contempt) still follow you with such a gracious proposal as this is, that I now make unto you;

is it not a Miracle of mercy, a prodigy of kindness?

*Quest.* 10. And now what will you do? Will you still for all this go on in your contempt of God? Will you still refuse to know him, and never mind acquaintance with him? Will you still be indifferent whether you have God for your Friend, or your enemy? Now you have been tendred such a match, will you make another choice, will you bestow your heart somewhere else? And when you have done that, dare you stand to your choice, and say, that you have done very wisely in refusing God, and in embracing this present World? Will you maintain it at the day of judgment, that you have done well to refuse acquaintance with himself, and to run the hazard of his displeasure? But you will not; you say, trouble your head with such melancholy fancies as these are; they are enough to put a man besides his Wits; you hope to do as well as others, and so long you care not. Well then, it seems you are resolved; though, let me tell you, if you are contented to fare as most shall fare at last, you must be contented to be damned; for the Scripture is exceeding clear in this, that the number of those that go to Heaven, is a very small number; and if you will not take my word for it, (for indeed I would not that you should take my word, nor any mans breathing without warrant from Gods word, in things of so high a nature) look into the Scripture, and at your leisure, ponder a while upon these following Texts, *Luke 13. 23, 24. Then said one unto him, Lord, are there few that shall be saved? And he said unto them, Strive to enter in at the strait gate; for*  
*many*

many I say unto you, will seek to enter in, and shall not be able, Mat 20. 16. Many are called, but few are chosen. And Luke 12 32. Christ saith, his flock is a little flock. And the Church complains of the fewness of her number in this Language. Mic 7 1. *Wo is me, for I am as when they have gathered the summer fruits.* I might heap up abundance of Scriptures, of the same nature, all which speak this to us; that it is not so common a thing to go to Heaven as most people reckon upon. But yet if thou be resolved, come what will come, not to change your mind; if after so many warnings and pleadings, you still continue of this judgment; I must speak a dreadful Word: Your blood be upon your own Soul. I have blown the Trumpet, I have done what in me lies to convince thee of thy dangerous state, while thou art a stranger to God, and to bring thee to a speedy acquaintance with him; but thou hast after many and many a tender, given in this answer, that as for God thou dost not desire to be acquainted with him; as for your matching with his Son, it is that which thou carest not for hearing of, except thou mightest have his estate without his Sovereignty; thou wilt not have him for thy Husband, except he will let thee do as thou list, and run a Whoring from him when thou pleasest; Thou wilt not have Heaven, except thou mayst have it without Holiness; and as for the invitations of God, thou still makest light of them, neither promises nor threatnings signifie much will you. Well then, when you find by Woful experience what you have done, know whom you must lay all the blame on. I call Heaven and Earth to record, and you your selves are witness

esse, that I have with all the pity and earnest-  
 ness that I could for my soul told you of these  
 great things : but you think the flattering offers  
 that the Devil makes, to be more advantageous  
 than those which God makes, and his service to  
 be preferred before the service of Christ, and the  
 friendship of the world to be esteemed before the  
 friendship of God, and the pleasures of sin, which  
 are but for a season, you value before those ri-  
 vers of pleasures which are at the right hand of  
 God for evermore. Now, if you continue in this  
 mind, blame not me if you miscarry for ever ;  
 you must whether you will or no stand to your  
 choice. Do not say but you were told of these  
 things ; this is not the first time by many, but it  
 may be the last that you may ever hear for ought  
 that I know. Remember you were once well of-  
 fered. Do you think that God will always bare  
 with such unworthy abuses ? shall Gods Justice  
 never be righted ? Yes, yes, be not deceived,  
 slighted kindneses will cost dear at last. What  
 have you yet to say for your self ? Do you think  
 that I mean you any hurt by all this ? except you  
 count Salvation a wrong, and kindness it self an  
 injury. But if all this will not do, go then and  
 make the best thou canst of all thy Friends ; let  
 us see how well, and how long they will enter-  
 tain thee : ere a few dayes, it may be, shall be at an  
 end, we shall hear how you like your choice ;  
 when they shall turn you out of doors, and tell  
 you plainly, they can do nothing for you, you  
 must shift as well as you can ; as for them, they  
 can't provide for themselves, much less for you.  
 And then let's see who hath made the best choice,  
 he that is acquainted with God, and chosen him  
 for

for his Friend, or he that hath taken the World for his Friend? Let's see who will do most for their Friends, when a time of trial comes. When Heaven and Earth are all in a Flame, when the Trumpet is sounding, when the Judge and his Attendants, Christ and all his Holy Angels, are coming, when the Prisons the Graves are opened, and the Prisoners are brought forth, then let's see who will have the chearfullest Countenance, he that holdeth up his hand at the bar, or they that sit upon the bench with the Judge: for know you not that the Saints, the Friends of the Judge, shall sit with him when he judgeth the World? We shall know when the storm riseth whose house was best, that which was built upon the sand, or that which was built upon the Rock. O that people were now of the same mind that they will be of at the day of Judgement! O that they would consider, that if they will not now be at leisure to think of these things, they shall be at leisure to repent of them hereafter. Do not talk of scorns, and reproaches, and suffering; what, do you think that Heaven will not make amends for all that? Which is most to be feared, the scorns of God, or the scorns of men? Which will do you most hurt, mans contempt, or Gods? Where is the man that will be laughed out of a great estate? Because a fool saith, that a Jewel is not worth the taking up, will you therefore never stoop to take it up? The truth of it is, if you intend to make any thing of your Profession, you must be willing to be counted a fool, and a mad man: but you must remember, it is by those that are so themselves. O be not affrighted from your duty by the talk of the rabble. If the thing



thing be evil, let the vice of it scare you; but if it  
 be good, let not the fear of them which are very  
 incompetent judges in such a case divert you  
 from it. Do you think that such poor excuses  
 will be taken at the day of Judgement? What  
 do you intend to say to God then? Lord, I would  
 have laboured to have known thee, I would have  
 taken some care of my soul, and I would have  
 taken some pains about the things of Eternity,  
 but that I saw that almost every one that did  
 with any seriousness look after such matters,  
 were scorned, and laughed at, &c. When I  
 had got into the company of those that were  
 godly, and I had half a mind to go with them to  
 Heaven, then my Friends fell a jeering of me, and  
 ask'd me whether I meant to be mad, to undo  
 my self, to turn Puritan and Phanatick? Do you,  
 I say, believe that such a plea will stop the mouth  
 of the Judge, and keep him from pronouncing  
 the sentence against you? Will this hold the hands  
 of Justice? Will the thoughts of this quench or  
 cool the dreadfull flames? Be better advised,  
 O be better advised for your souls sake, and con-  
 sider how such creatures will befool themselves.  
 Who would upon such a trifle part with Hea-  
 ven? That would be laughed out of Glory, and  
 jeered into Hell? Is your mind yet altered? Have  
 you any thoughts or resolutions to look after  
 your soul and acquaintance vvith God? Are  
 there none of you all that ask by this time, vvhat  
 shall I do to be acquainted vvith God? Are there  
 none of you that begin to think that it is high  
 time to look out for a Friend in a time of need?  
 have I all this vvhile been beating the air, and la-  
 boured in Vain? shall I leave you all as I found  
 you?

you? God forbid. Methinks I hear some poor souls crying out by this time, O that I had but such a Friend that would bring me acquainted with God! O that I had but a saving knowledge of Jesus Christ! O that I did but understand what it means to have Communion with the Father and the Son, through the Spirit! I see my self undone and lost for ever, except I have an interest in this Friend. O who will bring me to him? How shall I get acquainted with him? O that is a sweet Language! That's a very good question, *What shall I do to be saved?* but do you speak in sober sadness? do you speak in jest or in earnest? If any one would give you advice and direction, would you follow it in spite of all the opposition of Hell: What do you say, will you labour to keep exactly to those Directions that shall be given? if you will, I do not question but that you and God will be acquainted before you die. But, O let not me take a great deal of pains and all to little purpose, as to you; do not now serve me as the Jews did *Jeremiah*, come and ask Counsel of God, and take the Devils. But in hopes that some poor souls may in good earnest desire Directions with an intent to follow them, I shall give them as follows.

## I. DIRECTION.

If you would be acquainted with God, labour to get a through sense of your great estrangement from him, and of the danger of such an estrangement. This is that which makes people so well contented with their condition, because they see no great evil nor danger in it. Men are ready to think

think very vvell of their condition, although they be enemies to God, and no Friends to Christ. Enemies to God! They scorn your words, though all this while they expresse the greatest contempt of him conceivable; though they regard neither his Commands, Threatnings, nor Promises, though they value the company of a drunkard, a whore, before the company of God; though they do all that they can against God, Love nothing that he loves; though they side with Gods greatest enemies, yet they abhor to be thought to be any others then well-wishers to Christ, and the Friends and Servants of God; though they never come near God, yet they take it very ill if they be not reckoned amongst his acquaintance, and special Friends. Where is the professor almost living, that doth not count it a high piece of uncharitableness, if one do not Canonize them among the Saints, though they live more like brutes! How hainously do they take it, if any one do but question their state? They ignorant of God! They enemies to the Cross of Christ! they blind! they unconverted! Who is that man which dare question their condition? They hope to fare as well as any precise Puritan of them all, they will hope to be saved; say vvhath you vwill then, you shall never beat them out of their trust in God. And though in Faithfulness to their Souls, vve beg of them to make a more diligent inquiry into the state of their Souls, because vve knowv that the heart is so deceitful, and vve have very great cause to suspect that they knowv not God; yet they vwill go on very cheerfully vwith this confidence, untill Christ himself shevv them their mistake, and tell them plainly that he knowvs

knows them not, and that he never accounted them any of his Friends. But now did men but throughly understand their natural estrangement from God, were they but indeed sensible of the vileness of their hearts, did they but take notice of the Rebellions and Treasons that are within, the case would be far otherwvise vvith them than it is. O this, this is the reason why so many millions of professors miscarry everlastingly, and never come to desire the Friendship of God, because they never believed that they vv ere any otherwvise than Friends, they do not suspect themselves at all, but think that they are rich and increased in goods, and have need of nothing, whereas the Lord knows, and Christians know too, that they are poor, and blind, and naked. But novv, vvhen men begin to be thorovvly sensible of this enmity that is in their natures against God; When they see vvhat mutinies and rebellions there are in them against their most gracious Lord and King; and when they are made to understand the consequences of this War, then hovv sensibly do they cry out, vvhat shall they do? vvas there ever any poor vvretched creatures in vvorse condition than themselves? Was ever any ones heart vvorse than theirs? Are there any out of hell that are such Monsters of sin as they are? O vvhat shall they do? They see the Fire kindled, and themselves hanging over everlasting burnings: novv all the World for a Christ; they believe novv that God and Man are not equals; that there is no contending vvith the Almighty: Who can stand before his indignation? and vvhen they see Gods Svword drawvn, and the point of it set against their heart, vvhen they behold the terrours of the

Lord



Lord setting themselves in array against them, and themselves like to lose all, then how welcome would the news of a Parly be? How glad would they be then to hear of a Pardon? Then down go their weapons; they will sooner come before God with a Halter about their Necks, than a Sword by their sides; they will fight now with no other Weapons but Tears and Prayers: As for their Armour, they break it in pieces, and lay it at the feet of their offended Prince; and O if they might but have any hopes of pardon, it would revive their hearts; if they might have but a look of kindness from God, it would be a greater comfort to them than all the whole World besides could afford them. To whom can a skilful Physician be more welcome, than to the sick? Christ came to seek the lost, and such as these we are sent to encourage: But till the soul comes to this pass, a Christ is not valued at all by it: If sinners be not made thus to understand themselves, why though we should plead with never so much earnestness with them, we do but beat the Air; all that we can say signifies very little. The man thinks his great work is done, though his hands have been all this while in his bosome; he is far onwards in his Journey to Heaven, though he never set one step out of his own doors; he hath an interest in God, and is very well acquainted with him, and hath an assured confidence of his condition, that he shall be happy, though he have not one dram of grace. He is a good Churchman, he hath sat at the Lords Table, and the like: But O how many are there which shall see, and know that it is more than possible, to come oft before God, and to complement him much,



and to sit oft at his Table, and yet not to be any of his peculiar Friends, and special Acquaintance; now if ever you would make any thing of Religion, and be made highly to prize Gods favour, and to be really acquainted with him; you must labour to understand your distance from him, and the unconceivable hazzard that you run, while you are in a state of Separation from God; that there is but one step between you, and the state of the Damned; for what would become of you, if God should say to you, this night thy Soul shall be required of you. How easily can God in a Moment stop your breath, and send your Soul and Body into that lake that burns for ever and ever? and is it not then time for you to look about you? O this ignorance of our selves, how doth it expose us? (*Ar. Epiet. l. 1. c. 26*) He was not a whit mistaken, who said, *That the not knowing of our selves, was one of the chiefest causes of our sin and misery, and that the consideration of the state of the Soul, and the through understanding it's depravedness, was the beginning of Wisdom; for it's weakness being well known, a man will not afterwards trust it in the determination of the greatest things; but man will be desirous to consult that great Oracle, the will of his Maker; and finding his old guide is blind, and hath oft missed him, thereupon he is the readier to be acquainted with such a one, who may direct him in the way to true happiness.* If you would therefore be acquainted with God, you must get well acquainted with your selves; you will upon the knowlledge of your self be afraid of your self. He was none of the weakest men who said, *That a true sense of folly is no small sign of some proficiency in Wisdom.* Look into thy self, O man, search every corner

corner, behold vvhhat abundance of Armour there is in such and such a dark Cellar ; but is this Armour strong enough to encounter a God withall ? Can'st thou with these Fig-leaves defend thy self against the arrowes of the Almighty ? Behold what a condition thou art in, if thou stirrest a step further. Yield speedily, and throw down thine Arms, or you are a dead man. Do you know this ? Do you really believe this ? Is it possible ? What, believe that your Treason is found out, and that you are within a little of Execution, and yet not tremble, and yet not seek nor desire a pardon. When a man thoroughly understands how things stand between him and God, and how unable he is to carry on a War against him, he will speedily cast about, how he may conclude a Peace upon any terms. As soon as *Benhadad* knew what a condition his Army was in, when he saw the Crowns of his thirty Kings shaken, and his warlike Captains cut in pieces, or to tremble, and be like women, when instead of a mighty Army of gallant Warriors in martial order, behaving themselves bravely in the field, he saw their Carcases upon heaps, their garments rolled in blood, the Shields of his mighty Ones cast away, and himself wofully deserted, how speedily doth he send away his Servants, with Ropes about their Necks, to beg Peace upon any terms ? When the *Gibeonites* heard what dangerous fighting it was against *Joshuah*, they were not long before they made means to make a Covenant with him. So the Soul, when it doth seriously consider what a sad condition it is in, while it continues in Rebellion against God ; it's impossibility to stand it out long, and utter inability to conquer him : When it perceives the de-

signs of Satan, vvho first caused this difference be-  
 tvveen the Soul and God, and hath still instigated  
 and stirred it up to persecute vvith all the violence  
 that might be; I say, vvhen the Soul sees this be-  
 fore it is quite too late! O hovv doth it bevvail  
 it's condition, hovv doth it cry out, O vvretched  
 man that I am, vvho shall deliver me! O vvhat  
 vvill become of me, if I make War still against  
 God? And as for flying, vvwhether shall I fly from  
 his presence, and vvhere shall I Hide my self out  
 of his sight? And hovv shall I look him in the  
 face, vvhom I have thus desperately and ungrate-  
 fully opposed? Can such a Traytor as I possibly  
 expect any mercy; if the Lord should look upon  
 me, and not immediately cast me into Hell, it  
 vvould be a miracle of Patience. And thus the  
 man that begins a little to understand himself,  
 speaks to himself; and after that, he vvith *Ephra-  
 im*, smites upon his thigh, and bemoans his con-  
 dition exceedingly! O that he should ever take  
 up Arms against his gracious Prince! O vvhat  
 shall become of him? Well, I have heard that  
 the God of Heaven is a merciful King, I vvill go  
 and cast my self at his feet, if I perish, I perish. If  
 I continue in this rebellion, there is no hopes; If  
 I fly there is no escaping; and if I yield, I can but  
 perish! O sad, sad is my condition, Woe and  
 alas, vvhat shall I do in these dreadful perplexi-  
 ties: But, vvhy do I stay here? The Avenger of  
 blood followes after me apace; vvell, I vvill go to  
 my God, through Christ, and I have heard that  
 this is the onely vvay, and that there is not the  
 least hope in the World, any other vvay to get a  
 pardon, to escape the Wrath to come. O that  
 the precious and merciful Jesus vvould pittie me  
 ever

and stand my Friend now if ever ! O that he  
 would speak a good word for me. *Have mercy up-  
 on me, Jesus thou Son of David have mercy upon me !*  
 O make peace for me, by thy blood ; if thou wilt,  
 thou canst do more with a word speaking, than  
 all the Saints and Angels in the World ; if ever  
 any poor Creature in the world had need of mer-  
 cy, then have I. O mercy, mercy, mercy for thy  
 bloods sake ! But because I shall speak to this  
 under another Direction, I shall be the briefer.  
 Now when a man is at this pass, he is in a fair  
 way for peace ; but now as long as a man is  
 ignorant of all this, he is quite in another  
 Note, he will never buckle, and therefore he shall  
 be broken. Therefore consider well your condi-  
 tion, observe the actings of your own Soul ; if  
 you be one of the Friends and Acquaintance of  
*God*, what means your breaking and hating of  
 his Spiritual Lavvs ? What's the reason, if you  
 love *God*, that you can take no delight at all in  
 his company, no pleasure in his Sabbaths ? If you  
 are a Friend of *God*, how hap you come no oft-  
 ner to his house, when he dwells so near you ?  
 Why do you knock no oftner at his door ? Why  
 are you so rare in your visits ? Is this your kind-  
 ness ? Is this like a Friend ? How comes it to pass  
 that there are so many Arms found hid in your  
 house ? What are they all for ? What is the mean-  
 ing of all those Meetings that you give to *Gods*  
 Enemies ? What do all those VVhisperings, plots,  
 and projects signifie ? Is this friendship ? Can you  
 mean any good by all this ? What do you say of  
 your condition ? Do you ever complain, and that  
 feelingly of your enmity against *God* ? Did you  
 ever observe what a desperate wicked spirit you

have against your Maker; and vvere you ever made sensible of the danger of such a state, and ashamed and grieved to the very soul that you should ever engage against so good a God? Why then I am confident you can't but cry out vvith all the strength and earnestness of your soul for a peace, you can't but desire to meet vvith your adversary quickly, vvhile he is in the vvay. But if you see nothing at all of the Treachery and Baseness that is in your heart, search, and search again, it's your Ignorance, and Blindness, and not the goodness of your state, that makes you to know nothing by your self. What, are you better than *David*? He vvvas so jealous of his ovvn heart, that he dared not to trust to his ovvn Examination of it, but he desires the great Heart-searcher to help him in this vvork. Are you more excellent than *Paul* after his Conversion? Had he more reason to complain of himself than you have? O be at leisure to look vvithin, and get *Dauids* Candle and Lanthorn to go into those dark corners of your soul vvith it, and it may be you may see that vvithin vvchich may make your heart to ake, and your joynts to quiver. and your spirits to faint vvithin you. *Paul* vvvas sometime as confident as you: he took no notice of the Enmity that vvvas vvithin against God, though he vvvas as full of it as an Asp is of Poyson; yet before he came acquainted vvith God, the case vvvas altered vvith him, he vvvas of another mind vvhen that light shined about him, and he cried out, *Lord what vvill thou have me to do?* He novv thinks it is *hard kicking against the Pricks*, dangerous opposing of God, and persecuting of Christ in any of his Members; and he desires nothing in the vvorld



World so much as to be reconciled to God, and to have him for his Friend, whom before he fought against as an Enemy.

## II. DIRECTION.

My next *Direction* to those which would be acquainted with God, shall be this: Get an humble heart, which is the consequent of the former. God will exalt none to this high honour of being his Friends, but such as have Low Thoughts of themselves. The humble are the persons that he will raise, these are they that he will converse most with, these are the great Favourites of Heaven which God doth delight to honour, *Psal.* 34. 18. *The Lord is nigh to them which are of a broken heart, and saveeth such as be of a contrite spirit.* God is nigh to them, (with Reverence be it spoken) God takes so much complacency in the company of such, that he can't endure to have them far from him, he must have them always nigh to him, alwayes under his eyes; as for these broken ones, he will to be sure not leave them long, not go far from them, but will be ready at hand to set their bones, to bind up their wounds, to keep them from festering. It may be he may put them to much pain before he brings the Cure to perfection, but it is to prevent future Aches. He is a foolish cruel Chirurgeon, who for fear of putting his Patient to some pain, never searcheth the wound, but skins it over presently: and a wise man will not think him unmerciful that puts him to exquisite pain, so he make a through Cure of it. Thus God doth by his Patients sometimes, when the nature of their Distemper calls for it.

But however, he will be sure not to be out of the way vvhhen they vvant him most. It's possible they may look upon themselves as forgotten by God, they may not know their Physitian vvhen he is by them, and they may take their Friend for an Enemy, they may think God far off vvhen he is near; but vvhen their eyes are opened, and their distemper is pretty vvell vvorn off, they vvill vvith shame and thankfulness acknowvledge their Error; nay, they do from their souls confesse that they do not deserve the least look of Kindness from God, but to be counted strangers and enemies; but God vvill let them knowv that he loves to act like himself; that is, like a God of Love, Mercy, and Goodness; and that they are the persons that he hath set his heart upon; he vvill have them in his Bosome, never leave them nor forsake them; and though these contrite ones many times look upon themselves as lost, yet God vvill save them, and they shall sing a Song of thankfulness amongst his delivered ones. Again, the Sacrifices of God are a broken heart: *Abroken and a contrite Spirit, O God, thou wilt not despise, Psal. 51. 17.* The proud sinner he may bring his stalled Oxen, multitudes of Rams and Sheep, and his Rivers of Oyl, and yet all this vvwhile not be accepted. There is another kind of Sacrifice that vvould be ten thousand times more acceptable to God. We read that Sacrifices have been despised, Prayers, long Prayers have been rejected; Sabbaths, Nevv-Moons, and Solemn Assemblies the Lord hath sometimes abhorred; but vve never read that he despised the Sacrifice of an humble heart, the Prayers of such alvvays have an answer one vvay or other; their poor performances,

mances, their Chatterings, and Mournings, are  
 sweet melody, and powerful Rhetorick in Gods  
 ear. Who are the men that have most of Gods  
 company? Who are they which he doth most  
 frequently visit? Are they not such as look upon  
 themselves as the chiefest of sinners? These are  
 they which are wrapped up into the third Hea-  
 ven. None have so much of Heaven upon Earth  
 as those that wonder that the Earth doth not  
 swallow them up, and that they are not in Hell.  
 But, O faith the humble Soul, God is the high  
 and mighty God, and infinite in his Holiness and  
 Justice; how then can such a Creature as I ever  
 expect that he should so much as cast his eye up-  
 on me? Yes, sweet soul, such is the infinite con-  
 descension and goodness of God, that he will  
 sooner look upon thee than another. And if you  
 can't credit my words, hear what he speaks him-  
 self, *Isa. 7. 15.* *Thus saith the high and lofty one*  
*that inhabiteth Eternity, whose name is Holy, I*  
*dwell in the high and holy place, with him also that*  
*is of a contrite and humble spirit, to revive the spirit*  
*of the humble, and to revive the heart of my contrite*  
*ones.* The thoughts of Gods Majesty, Eternity,  
 and Holiness may, and with good reason too,  
 awe that Soul that hath low thoughts of it self. E-  
 very sinner hath cause enough to cry out with  
 astonishment, Will God look upon such a vile sin-  
 ful wretch as I am? Will he that is infinite in holi-  
 ness take any notice of me, except, to shew his dis-  
 pleasure against me? What shall I do? sure such a  
 creature as I can't without a Miracle have a smile  
 from God. God may indeed look upon me in  
 his Wrath, and vex me in his sore Displeasure.  
 God may justly look me into Hell; but that he  
 should

should look upon me in kindness, or take any  
 special notice of me in love, that vould be a  
 Wonder indeed. What, God dvell vvith me!  
 Yes, vvith thee, if thou hast but high thoughts of  
 him, and lovv thoughts of thy self; the meaner  
 thou thinkest of thy self, the greater vvorth he  
 sees in thee. God vvill not only look upon thee,  
 nor vvill he only Knock at thy door, and call at  
 your house, or give you a transitory visit, but he  
 vvill come and dvell vvith thee. Novv dvelling  
 speaks a continued abode vvith one, and thus God  
 vvill continue vvith the Humble; never remove  
 from them, for any considerable time, till eter-  
 nity hath an end, till himself, and the soul cease  
 to be, vvhich vvill be never. God vvill not be a  
 stranger to humble Souls, but he vvill come to  
 them, and bring that along vvith him that shall  
 make him, and them vvelcome too. God never  
 comes to his Friends, but he brings good chear a-  
 long vvith him. When the Soul gives God the  
 best entertainment, it is all at his cost, his bread, his  
 fatlings, his vvine, his oyl, his cordials, his rich  
 dainties. Where God comes, he vvill keep a noble  
 house, and there shall be mirth and rich cheer good  
 store, *Isa 66. 1, 2. Thus saith the Lord, Heaven is*  
*my throne, and Earth is my foot-stool: Where is that*  
*house ye will build me? And where is the place of*  
*my rest? For all these things hath my hand made,*  
*and all these things hath been, saith the Lord; but*  
*to this man will I look, even to him that is poor, and*  
*of a contrite spirit, and trembleth at my word.* God  
 seems to have lovv thoughts of Heaven it self in  
 comparison of an humble soul: This is the Pallace,  
 vvhere this great King vvill keep his Court, this  
 is the place of his rest. God is not so much de-  
 lighted

lighted and pleased in any of his brave Seats, as in this of an Humble Heart; here he dwelleth most commonly; this was the great purchase of his own Son; this was the Master piece of his Power and Goodness; this was the Project of infinite Wisdom and counsel. *What shall I do to be saved?* Is a Language that makes Hell in a rage, and Heaven to rejoyce. God is never so well pleased as when he beholds the beauty of his own Grace shining in a poor lost self-debasing Creature. The Spouse is adorned with Humility, when Christ gives her that visit, *Cant. 1. 4.* God hath far more kindness for one that lies under a Sense of his own Vileness, that thinks himself unworthy to tread upon Gods Earth, or to breath in his Air, than for the most confident righteous Pharisee in the World. Such an humble Soul will be much in admiring of God, and will set a high price upon his kindness; a look, a smile, a visit! O how welcome are they to those poor trembling Ones! Wherefore God doth with frequency and love visit them; he knows that he can never be unwelcome to such, they will count it the highest honour, that the most high should come into them in their low Condition. Wherefore if you desire to have any intimate acquaintance with God, labour to be more and more sensible of your own unworthiness, study your heart and nature well, and be more curious in the observance of the baseness and teachery of your own Soul; endeavour to have as mean thoughts of your self as *Paul* had, who did not stick to call himself the chiefest of sinners. Humble your selves before the Lord, and he will exalt you; he that is little in his own eye, is great in Gods.



God. When was it that *Jacob* met with God, but when he had been humbling of himself? As you may read at your leisure, *Gen. 23*. There is many a professor that holds out many a year in a course of external performances, and yet never knows what it is to have any intimate acquaintance or converse with God: whereas I am persuaded, if the business were thoroughly examined, it would be found that they were never made deeply sensible of their undone state out of Christ, never understood the desperate depravedness of their hearts, and nature; that they never lay under any lively sense of their separation from, and enmity against God, and they were never brought off from their own righteousness, and saw themselves poor, beggarly, starved Creatures; and in this condition came to buy Wine and Milk without money, and without price. But this humility, it is an excellent Grace, it makes the soul fit for the richest enjoyments of God, and to do God the greatest service. Were it possible that God should converse much with a proud man, he would make a strange use of it, he would steal God's Crown, and put it upon his own head; but God would not endure proud Angels near him, and can it be expected that he should take proud men in their places? The more any one grows in Grace, and acquaintance with God, the more he sees of his own unworthiness, the more he admires Free Grace. Why, me Lord! why me! will be the Language of those which converse with God: And while they are thus admiring God, and laying themselves low, he comes again with his soul-ravishing kindnesses; and thus by humility they are more acquainted with God, and

and being more acquainted with God, they are made more humble, and the one increaseth the other. Thus the humble soul is raised higher and higher, till he come to an eternal possession of God in the highest Heavens. When an humble Saint lives as it were in Heaven upon Earth, he scarce thinks himself worthy to live upon the Earth. When any one speaks well of him, and admireth the grace of God in him, he looks upon himself as an unprofitable Servant, and he durst not assume the least glory to himself; not unto me, not unto me, but unto the Lord be the praise given. Who am I poor wretch? O did you but know what a heart I have, did you but see the workings of my thoughts, could you but tell how things are, indeed you would rather admire at Gods patience, then mans excellency. This he speaks, not that he is worse than others, but because he hath a more spiritual sence of his state than others have: Neither doth he speak thus in proud Policy, thinking to make others to have a better esteem of him for his humility, but he doth really feel the pressure of that filthiness of sin, which makes him thus to groan out these complaints. The reason why God doth converse most with the humble, is because they will be most thankful, and most fruitful, and make the Wisest improvement of his favours. Wherefore, if you value the comfort of a spiritual life, if you desire communion with God, if you would have a Heaven upon Earth, endeavour to get an humble heart: To walk humbly, and to walk with God, go together.

## III. DIRECTION.

If you would be acquainted with God, you must visit him often, be much at his house, Knock at his door many times in a day, and resolve to continue Knocking till he open; and if he do not come presently, Wait for him; you would do as much for your Prince, and it may be to a meaner person. We can't expect to be acquainted with them that we will not come near. It is to no purpose for that man to speak of acquaintance with God, who never speaks to him, comes at him, or enquires after him. Neither will a slight visit or two in a Transitory complemental manner serve the turn; a man may do this, and yet not be said to be acquainted with God. A stranger may come once to your house that was never there before, and never intends to come again; and I believe you will scarce write such a one down amongst your special Friends and intimate acquaintance. So in Spirituals; for acquaintance and converse with God are no such slight things as the World commonly takes them to be. If you would make any thing of this great work of Getting acquaintance with God, you must not jest in it, you must give God many solemn and set visits, and carry your self with all the observance and respect to him that you can for your soul. This is that which keeps many thousands of strangers from the life of Grace and intimate acquaintance with God, because they know not what those more peculiar visits of God mean; they understand not what it is to draw nigh to God in secret; they come not to him with those more spiritual Acts of Religion; they pray

pray, it may be, in their Families, and it may be  
 that but seldom (but by the way, never let such  
 pretend to the Knowledge of God, who call not  
 upon him in their Families) but what they do, it  
 is but in a poor formal perfunctory manner be-  
 tween sleep and awake; and will you call this  
 acquaintance with God? Will you call this an act  
 of Adoration and spiritual Worship? Is it to bow  
 down a while before God, and to read or speak  
 a few words, and there's an end? Their work is  
 over, their task is done, and they are glad of it.  
 But now, such as these do not come into Gods  
 Chambers; they come to his House, as I may so  
 say, but they regard not whether he be at home,  
 whether they speak to God, and have an answer  
 from God or no: They call indeed, but desire not  
 much to be heard; they Knock, but are not very  
 careful to stay till the door be opened. But alas,  
 alas, such as these can't tell what it is to enjoy  
 communion with God. They have got, it may  
 be, into some course of external performances, by  
 reason of the Example of their Superiours,  
 Education, or by being under the sound of the  
 Gospel, and from some force that natural consci-  
 ence doth put upon them, which will not be con-  
 tent except something be done. But such as these  
 may not be said to visit God in that manner that  
 I would persuade them to, which would be ac-  
 quainted with God; for all this they stand a  
 great way off from God, and may be termed  
 strangers and foreigners. How seldom are they  
 upon their knees in secret? How rare a thing is  
 it for them with *Isaac*, to go into the field to me-  
 ditate? They visit their Farms, they visit their  
 Flocks, they visit their Swine, they go often to  
 visit

visit their sottish drunken Companions, whilst God and Christ, their Bible, their Closet, their Hearts are forgotten, and seldom or never visited. And is this true kindness to ones self? Is it any Wisdom to slight such a Friend as God would be to us, and to make so much of such sorry Companions? O stupid and dull souls! O what do we mean so strangely to forget our selves! For vvho is like to get by it, God or vve, vvhen vve come and feed at his Table, and spend upon his cost? O little do people think vvhat they might enjoy, vvould they purposely let themselves to meet vvith God, and go to his house vvith a strong resolution, not to come avvay from him till they have seen him, or heard from him. Novv the great duties in vvwhich the soul may be said to visit God in, and in vvwhich God doth many times give out much of himself to the soul, are these:

1. Solemn Meditation.
2. Secret Prayer.
3. Fasting.
4. Community of Experiences, and Communion vvith the Saints.
5. The Lords Supper.

1. *Meditation*, When the Soul doth fix it self upon the Thoughts of some Spiritual and Divine object, such as the love of God in Christ, the glory of another vvorld, &c. This is, as it vv ere, going out to meet the Lord, and to take a vvalk vvith our Beloved; this is the getting up to Mount *Pisgah*, to take a survey of that goodly Land. When the soul doth as it vv ere, bath it self in the Contemplation of Christs beauty, and labours to enamour it self more and more vvith his love; and to throwv it self, as I may so say, into that



that Ocean of Divine goodness; it will scarce leave till it be wound up to the highest pitch of admiration, of that infinite boundless love which should do such glorious things for so vile and contemptible, for so rebellious and unthankful a wretch as that is. O vvhhat manner of love is this! O that I vvere sick of love! O that I might die sick of love! O that I vvere once in the embraces of my dearest Lord and Husband! O that I could do nothing else day and night, but praise, love, and admire this infinite boundless love? And did Christ indeed offer up his life for my sin? Did he not think his precious heart-blood too dear for me? And shall I think my heart-love too dear for him? What, for me, Lord, vvvhich am the chiefest of sinners! Here, here's kindness vvith a vvitness. Stand still, O my soul, and admire, stand looking upon this lovely sight till thou art all on fire. These are pure flames, here thou needest not to fear to exceed; vviden thy soul, let thy affections run vvithout controule. More fire, still, blowv hard, it doth yet but smoke: O for some coals from the altar! O for more fire, more fuel! O that my heart vvere vehemently inflamed in the strongest love to him, vvho still deserves a thousand times more! Help me all ye Angels, to bless and adore his marvellous loving kindness. Christ is a Friend to Publicans and Sinners; indeed, or such a one as I had never been on this side of Hell. O love, love, love! What shall I tender unto the Lord? O that men vvould bless the Lord for his goodness, and for his vvonderful vvorks to the children of men! O vvhat meanest thou, O my soul, that thou art yet so cold? Avvake, avvake Psaltery and Harp, I my self vvill

awake and praise, admire and love thee, O my God, whose love to my Soul is beyond expression. And thus while the Soul is musing, the Fire begins to burn; while the Spouse is thinking of her glorious Husband, he knocks at the door, she draws the Latch, and he comes in smelling of Mirrhe, Aloes, and Cassia; he comes and kisses the Soul with the kisses of his lips, his love is better than wine; he comes and takes the Soul into his arms. O the sweet pleasure of Divine Love, infinitely transcending all carnal Affections! O the joy that is at this meeting, far surpassing humane apprehension! O the sweet entertainment that God and the Soul gives each other at such a time! I appeal to the experience of those that have been much exercised in this great Duty of *Meditation*, if they have been in good earnest in the work, I am confident they can say something to this point. What sayest thou, O Christian, which art used to imitate *Isaac*? Didst thou never meet with anothergefs Companion than *Rebecca*? As he met with a Wife, so thou hast met with thy Husband? When thou hast been in the Field, or Closet, at this work, hath not Christ then taken you by the hand, and led you into his Garden, and made you to taste of his pleasant Fruits? Hath he not brought you into his Banqueting-house, and brought out some of his choicest dainties? Are not those Flaggons more full of Spirit, more Cordial, and refreshing than Wine? O little do any but those who have tried it, think what a life they might lead, if they would with seriousness engage in this duty! Speak O ye gracious ones, that make conscience of this Soul-ravishing duty; speak I beseech you, and do

do not smother the kindnesſes of God to you ; ſpeak, and let him have the praiſe : It may be by your venturing your Experience, hundreds may be encouraged to ſet upon the ſame work, and hundreds may alſo have the ſame experiences. What do you ſay ? Have you not found the benefit of this duty ? Did you never find Meditation a ſweet Work ? Was it worth your while or no to ſequeſter your ſelves a while from the World to talk with your Beloved ? Did you ever repent you of your Labour, and think your time loſt ? And have you not been able to ſay, that at ſuch and ſuch a time, when you were in the Mount, that it was good being there ? Could you not have been almoſt content to have left the deareſt Relations, and to have quitted your Inter-eſt in all Creature-comforts, ſo you might have had fuller enjoyments of God ? Could you not have been contented to paſs from Contemplation to Viſion and Fruition ? Why, ſpeak then for the Lords ſake, and for the ſake of precious Souls, and keep not ſuch a thing as this is in ; let your unexperienced Neighbours know what a Soul-raviſhing, and Soul-raiſing Duty Meditation is. Let me aſk thee which readeſt theſe Lines, did you ever try what there was in this Duty of Meditation ? I Suppoſe, if you con-verſe much with ſuch Books as ſpeak of Communion with God, you can't but deſire ſomething of it, and I am perſwaded you have ſometimes wept ſince you began to read this Book, to think how little you Experience ; I believe you would be glad with all your Soul, to know what it is to be acquainted with God, and to have ſuch a Friend as I have been ſpeaking of. Why let me aſk you again, did you ever try

what *Meditation* is? (You may read much of the excellency of this Duty, and directions about it in Mr. *Baxters Saints Everlasting Rest*) did you ever get out of the world, and intensely fix your heart and thoughts upon any of the glorious Attributes of God? Did you ever set before your eyes his love in Christ? If not, O try and fall to this work seriously and speedily, and you shall soon find the sweetness of it; you will soon say that you lost many a good meeting, many a dainty bit for want of going for it. A carnal worldly heart I must confess may possibly spoil this Duty, as all others, and grow formal in it, and be weary of it, and cast it off (though, let me put in this, I believe its marvellous rare for a Hypocrite to have any thing to do in such a secret duty as this is) but if they were true to the interest of their own Souls in the management of this work, I am confident they would be every day more and more in love with this duty: For I am persuaded that when the Soul is in good earnest, nay, I can speak it positively, there is no duty doth so much raise and warm the Soul; there is no duty wherein the people of God enjoy his sweet company more than in this. This opens the treasures of Gods kindness; this takes his Love-tokens and presents them to the view of the Soul: this unlocks the Cabinets, and fetches out those precious Jewels; by this the Soul doth, as it were talk with its Beloved; and in this Christ doth as it were, take the Soul by the hand, and lead it into his Palace, and shews it all those glorious things, which it shall shortly have in her possession for ever. And how can this choose but engage the Soul to express its gratitude to the height



height in answer to such love; and when the soul is in this frame, Christ will not be behind-hand with her, no love shall be lost between them : If the Spouse walk out to look for her Beloved, she shall find him before she hath done,

2. Another duty by which the Soul doth Visit God in a special manner, is *Secret Prayer*; by this the Soul knocks, and God is quick of hearing, and none of his Friends shall wait without doors so long as to Catch cold. By this the Soul doth as it were storm Heaven, by this it gets into the Presence Chamber, and presents its requests. In this duty a Christian doth as it were return the Key of Heavens Doors, and by this he unlocks the door of his own Soul; and so there is free access on both sides, the Soul Visits God, and God Visits the Soul, and this creates an intimacy. The poor wounded Creature opens his wounds, and then the great Physician comes with the Balm of *Gilead*. When *Jacob* is thus weeping and praying alone, he meets with *God*, he meets a blessing, he wrestles, he conquers. This duty of *Secret Prayer*, and that other of *Meditation*, are two satiating duties, by which the Souls of Believers come to *Gods Table*, and eat, and drink of strengthening Food; and for want of these, many poor souls are thin. O why do Christians, why do Professors maintain no fairer Correspondency with *God* in such duties wherein he doth manifest himself more than ordinarily to the Soul? The reason of this may be because *God* accounts himself more highly honoured, and more truly loved by them which are much in these, than by others. By this a man doth as it were honour the goodness of *God*, in that it shews it worth the while to steal



out of the world, and to leave the best Company on Earth to go to God : He honours the Truth of God, by being earnest for what God hath promised though it be unseen ; he honours the Omniscieny of God, by contenting himself with his Eye and his Ear alone ; he sanctifies his Omnipresence, by believing that his God can hear him, and be with him in what corner soever he creeps into. I might be large in speaking of the excellencies of this duty, but I refer it rather to another place. But I would not be mistaken in what I have delivered, as if I would by this exclude Family-Prayer, no, far be it from me ; for God in these doth many times exceedingly refresh his. But because a man can't possibly judg so well of himself by publick Prayer, as he can by secret : And hypocrisie and pride, do not usually so much attend secret duty as more publick. Its possible in more publick duty, that a man may be much raised, and be very warm, and high in his expressions, and almost Ravish the hearts of his Hearers, whereas he may be all that while acted only by a proud heart, and for ought I know, the Devil himself may help a man thus to pray sometimes. This I am confident of, he is not afraid of such prayers as these which tend so much to the hardening of a Sinner, and makes him believe that his heart is vvarmed with Communion with God, when as it is possible it is nothing but a secret self-pleasing, that those that joyned with him, might think very highly of him, as one that was passing Spiritual in his performances. O the heart of man is deep, and desperately full of Deceit ! But now, there is none of this Temptation in secret Closet prayer, and there a Soul may be more particular in its complaints

plants and petitions, more earnest in pleading with God, and may use such Expostulations, Postures, and Gestures, such Intermissions, and Groanings, such pauses as would be very unfit for more publick Duty. Wherefore I lay somewhat the more stress upon this Duty of *Secret Prayer*. But this I say again, where one of them is practised conscientiously, the other will not be neglected. I might add the Practise and Experience of Gods Children to inforce this Duty. *David* would never have been at it so oft at midnight, if he had got nothing at all by it. *Peter* would scarce have forgot to eat, when he was an hungry, except he had met with a bit in a Corner to stay his Stomach.

3. *Fasting*, especially private *Fasting*, is another Duty, wherein God meets the Soul, and the Soul visits God. This is as it were Execution-day, the day when the Soul brings out all the Enemies of God to be Crucified; this is the day wherein the Idols are searched for, brought out, and buried, or ground to Powder, and these are things which God will come to see with much delight. By this the Soul is as it were adorned, her Deformities done away, and she is trimmed up to meet her Beloved, When a Saint fasts from sin, and abstains from sensual Pleasures, then it is many times feasted by God, and refreshed with Spiritual enjoyments.

4. Another season wherein God meets the Soul, and the soul is visited by God is, when Christians are met together to communicate experiences, or to discourse together about the great things of God. What though most of the world are asham'd, to own Religion when it is out of fashion?

shion? What though but few dare meet together to speak of Gods goodnes, and to Praise him, and call upon his Name? Why, Christ says, Though there be but two or three of them, he will make the number one the more, *He will be in the midst of them*: And though they dare but whisper, it may be, and their meetings to observe God, and do good to one another, may be prohibited by the publick Magistrate; and consequently what they do in this kind, must be done in a great deal of hazard, yet the People of God stand not long disputing, they know what to do in this case; yet they would be wise in it too? Not to dare the Magistrate, and to do what they do to confront Authority, but in the uprightness of their Souls they desire to meet together to Worship God according to his own VVill. Yet for all this, though they manage their business with never so much secrecie, God will take notice of them, he hearkens and hears, and a Book of remembrance is written for them that call oft upon his Name, and God will make them up among his Jewels. But I shall have occasion to speak of something to this purpose afterwards, and therefore I pass it over the more briefly.

Another time wherein the Lord is pleased to discover much intimacy, and indeared affection to his people, is in the Sacrament of the Lords Supper. This is the great Passover, and it can't be unwelcome News to the poor *Israelites*, to hear of Redemption from VVars, then Egyptian Bondage, instead of being burdened with barbarous Task-masters, to be made free, Rich, and Honourable, and to see the strength of the Enemy laid in the Dust. It is not for nothing  
that

that this Passover is to be had in everlasting Remembrance. I should Appeal to the people of God that have kept this solemn Feast, and ask them how their hearts were affected, do they not all bow their Heads and Hearts, and adore that Goodness that should Save, Feed, and Feast them, and Punish, Kill, and Damn others? Are there not thousands that can tell you, that Christs Flesh is Bread indeed, and his Blood Drink indeed? no Provision so great, no Banquet so Sweet, so Noble: No Entertainment comparable to that which the Princely Jesus giveth to his Spouse in that Ordinance: The King brings her into the Banqueting - House, and his Banner over her is Love; she is then made to understand, that the Kisses of His Lips do breath Life, and that His Visits at such a time, usually leave behind them more special Testimonies of the largeness of his Heart, the loveliness of his Nature, and of his matchless Excellency. Speak Christian, what dost thou say to this? Canst thou not subscribe to this? Art thou not able to say, that then thou hast tasted and seen, couldst thou not then go out and invite all the poor starved hungry Souls in the World, to come and See, and Taste? Art thou not able to say, come, and I vwill tell you what Christ hath done for my Soul? Let me ask that Saint that hath been Feasted many a time, and oft, what he thought of his Entertainment: Were you not made Welcome? Was not the joy of the Lord your strength? Was not the Provision that the world entertains her Friends with, but mean, course, unsavory, compared with it? Which was best, the Husk; or the Bread, and Fatted Calf, the Garlick and Onions, or the Manns,



Manna, the Milk and Honey? 'Tis not without cause that the Faces of some do ~~show~~, their looks speak their Face none of the meanest, and their Activity is not a disparagement to their Keeper; inquire further, and you shall be informed if their experience be not too big for to be cloathed in words. How oft have some of Christs Favourites, after they have Dined with their Lord, been led forth into the Garden to Walk; and Oh the delightful Shades that they have sat under! At another time, Christ, not Satan, hath carried them as it were in his Arms, and Bosome, and set them upon the Pinnacle of the Temple, not to make them giddy, and hazard their Fall, but to let them understand how much he hath preferred them before others, and as long as they are upon that great Corner - Stone, no Storms can shake; in Christs Arms no fear of falling: At another time, the Soul hath been carried into the Mount of God, and there it hath seen Christ Transfigured, and beheld so much Brightness, Glory, and Majesty in him, that hath reflected a Glory, upon it self, and even Transfigured the Soul, that its scarce like it self, and there it could say, its good being here; and then, Christ hath bid the Soul lift up its Eyes and look up to the Heavens, look round from one side to the other, and look beyond the visible Heavens by Faith, to the Seat of the blessed; Well, all this is thine, to thee will I give it, I purchased it, I have paid for it, and 'tis thine, and live like one that is worth more than a world; live up to your Estate, expect that shortly I should set you in the Possession of all: And as for the World, look down upon that, if it be worth the accepting, so much



much of it as is good for thee thou shalt have also. O did weak Christians but know what Strength, joy, and Comfort this Ordinance doth afford, I believe they would not be so hardly perswaded to come when they are invited! Did they but understand how sweet, how wholesome, how dainty the Dishes are which Wisdome prepares; could they but conceive what satisfaction and fulness there is for the empty; what joy, and Solace for the Mourning, and Disconsolate; what strength and quickning for the Weak, I am ready to think that they would scarce be so long absent from the Lords Table: But think not that every one that sits down is made so wellcome, nor that Christ gives his Dainties to strangers, or enemies; many may come and Receive, and not only Feed upon a piece of Bread, and Drink two or three Spoonfuls of Wine; and really, if this were all the Provision that a Saint vvere to have, it were scarce worth so solemn an Invitation: It's possible to come thither to eat and drink your own Damnation, and instead of an affectionate Treatment to be dismissed with a Friend. how comest thou hither, not having on the Wedding Garment. Yet the sensible Hungry burthened Souls, notwithstanding all their fears may come, nay they must, and its little less than giving Assent to Satans calumnies which he raiseth against Christ and his wayes to forbear; its too ungratefull a Contempt of one of the excellent Cordials which the great Physitian hath provided for the recovering and strengthening of his poor swooning Patients; and in a word, its too like a foolish being fond of our Sin and Sorrow, when we refuse the comfortable

fortible Appointment; which the Goodness  
 and Wisdom of a Father, the Love, and Ten-  
 derness of a Husband, and the Sweetness of the  
 Holy Spirit, doth so freely offer, Perswade, and  
 Command: the Spirit, saith Come, and the Bride-  
 groom saith Come, and why should not he that  
 that is a Thirst come thankfully, humbly, speedily.  
 Well now, poor weary Soul, what hast thou to  
 say against the Excellency of Rest? Poor sick  
 Soul, what Fault canst thou find with Ease,  
 Health, and Strength? Poor guilty Soul, that  
 looks upon thy self as next to Condemned:  
 What harm would a Pardon, and the publick Sea-  
 ling of it do thee? Who would think that man  
 hungry, that had rather eat Ashes than Bread?  
 Who would judge that person thirsty, that had  
 rather drink Gall, Tears, and Wormwood, than  
 the clear refreshing Streams, that come from  
 that Rock, the Lord Christ? Will you never  
 believe that Christ invites you, look into the  
 Note that he hath sent out his Servants with,  
 whose Name do I Read there? Who are the per-  
 sons that are Invited? Of what Rank and Qua-  
 lity? Are they the Great Ones of the VWorld?  
 Are they the Learned? Are they the Proud, and  
 Self-Conceited Pharisees? Why, I find none of  
 these in the Writing; Who are they then that  
 may come with Confidence to draw water out of  
 these Wells of Consolation? The Poor in Spirit,  
 the Hungry, the Sick, the Wounded, the Lost;  
 these are Pools of *Bethesda*, where the Angels of  
 the Covenant do oft Descend, and Move the  
 VVaters; and where is it fitter for the Impotent  
 to lie, than there where they cannot miss of a  
 Doctor, a Visit, or Cure. VVhat do you think of  
 this

this poor Heart; are they but flourishes, do I speak, or doth Christ, and if he say it, who can dissannul it? Will he, can he be worse than his word; I knew he is usually better, but never short of his Promise; will you Credit the Experiences of Christians, have they not seen, have they not known, have they not felt; yea, have not all your Spiritual senses been exercised, and refreshed at that time when the King hath been at his Table? One is ready to say, if ever I could have left the World at a minutes warning, and have slept immediately into Eternity, it was then when mine eyes beheld the King in his beauty, when he held out his Golden Scepter unto me, and took me into his Imbraces. Yea, when the Ministers of Christ presented me with the Jewels and Bracelets, and ask't me whither I would go with them to Christ; my Soul made a speedy and thankful reply, my Heart and Love is his, and his will I be for ever. O that I were once safe in his Armes! O that I might live with him, and never part! O when shall it be! *Come Lord Jesus, come quickly.* I remember I have heard it reported of that Reverend, and Holy man of God Master Allen (who lived at as high a rate as most on this side Perfection and Glory) that he was before he died in very rare seraphique raptures of Joy and Love, so that he could not chuse but burst out into unusual Expressions of Praise, such as these: Ten thousand praises to the King of Saints for the freeness, and riches of his Grace to any poor Soul; let every corner of Heaven ring with *Hallelujahs*; let all the Angels help me to praise thy incomparable, lovely, and glorious Jesus. O the Joys that he feasts my Soul with!

who

who would not be Christs Servant! Never did  
 feel such transcendent, pure Divine Joys, ex-  
 cept at the Lords Table; and then indeed I have  
 been oft so raised in Spirit, that my Nature, ex-  
 cept sustained by a Miracle, could scarce bear  
 greater weight of Comfort. O the unspeakable  
 vast satisfying Pleasures that Christ in that Ordina-  
 nance doth afford some of his sometimes! I have  
 heard another dear Brother say, that for some  
 years together, he scarce ever failed of some  
 notable Token of love at that great Ordinance.  
 But I would not, instead, of comforting, and in-  
 couraging the poor Saint, bring him into greater  
 fears and despondings: Judge not therefore  
 that this is the portion of all Gods Children, nor  
 of any at all times to have such large Discoveries  
 as these. Heaven is reserved for Heaven; some  
 have a single Messe, some a double, some five  
 times more than their Brethren; let all be thank-  
 ful if the great *Joseph*, instead of a Prison, give a  
 Feast, and in it make himself known to us to be  
 our brother; let's love him, admire his con-  
 descention, and be ready to wonder that he doth  
 so much for us, rather than repine that he doth  
 more for others. If thou hast some drawings  
 and longings, and mournings after Christ, and  
 a deep sence of thy hardness, unbelief, and world-  
 linefs, be thankful; it may be this is more whole-  
 some entertainment, and fitter for the present  
 Temper and Constitution of thy Soul, than those  
 Flagons of Wine, perhaps they would fly up into  
 thy head, and make thee giddy, proud, and  
 wanton; if thou be but well wrought, poor, and  
 hungry, thou wilt be thankful for a little; and a  
 Crumb that falls from the Table to an humble  
 Soul.



Soul, is better entertainment than it knows it deserves, or could without a Miracle of Kindness have expected; mistake me not, as if I would have Christians sit down satisfied with little or no comfort at that Ordinance; no, 'tis quite another design that I am carrying on; 'tis only a hint to quell Ingratitude; my great work at present is, to quicken diligence in Preparation, and to raise the Saints Valuation of that Ordinance, and his Expectations from Christ in it. I say again, Christ usually proportions his entertainment to the diligent, faithful, humble preparations of the Soul to meet him; they that trim their Lamps, and have Oyl in them, are most like to meet that Bridegroom with Joy; he that hath on the Wedding Garment, can't miss of a Welcom; and the good, and faithful Servant is most likely to have the Masters commendation, and to enter into his Joy. But more or less, every sincere Soul at one time or another, will meet with Refreshment at that Supper; and amongst all the rare Dishes that are served up, no question, but some will be suitable (if not all) to a hungry, Spiritual Stomack. I can scarce leave this sweet Subject, the time draws nigh, and the Servants are sent out to invite, and thou, O my Soul, art one of the Guests that are bidden. Hark, methinks I hear a Royal Proclamation, *Whosoever is a thirst, let him come and drink of the Waters of Life freely*: Methinks the Silver - Trumpet of the Gospel, and Divine Love sounds a Jubilee: Methinks the Air ecchoes with a strange Harmony, somewhat like that, *Luke 2. 14. Glory to God in the highest, and on Earth Peace, Good-will towards men*. Don't the very Heavens ring with these Blessed Words, *A*  
*Saviour*



*Saviour! a Saviour! a mighty Redeemer!*  
*Pardon! a Pardon? Liberty! Liberty! a glorious Liberty!* And again the Congregations of the Saints, and redeemed ones cry, *Hallelujah, Hallelujah, Hallelujah.* I had thought to have done, but the Feast is so sweet I must fall on again: Here's no Surfeiting, the more I feed, the more hungry; and yet the more satisfied, the more delighted: Here's nothing but Fulness, Sweetness, and Love may be written upon every Dish; the Royal noble everlasting Bounty, may be proclaimed before every Course: All the dismal Bonds are thrown in and Cancelled; all our Debts forgiven and paid, the great Surety shews, the Acquaintance long since granted in the Court of Heaven, now its given in to the Court of Conscience. The bloody War is concluded by a happy, and firm Peace: God is no longer a Judge, an Enemy, but now the Soul hears such words, Friend, Father, Husband. The Challenges of Law, Conscience, and Satan, are now silenced, the Inditements against the Soul are all quashed, the Soul may walk now at liberty, and fear no Arrest; who can lay any thing to the charge of Gods Elect? its Christ that justifies, who can condemn, Christ saith it, swears it, seals it, it cannot but be true, why art thou then cast down poor Soul, and why art thou disquieted? Christ hath made a blessed exchange with thee, he hath drank the bitter Cup, and offered thee the sweet which is spiced with Grace and Love; Christ hath purchased the Crown for thee, and taken the Cross to himself, he took the Rags, and gives thee the Robes, he became Poor, that thou masty become Rich, he emptied himself,

himself that thou mayest be filled; he was esteemed as nothing, that thou mightest from worse than nothing possess all things; and what now remains, but that with the greatest Gratitude, you accept of Christ's Offer, whenever he invites thee to his Table? What doth better become thee, than the deepest Resentment of the highest kindness, and a grateful Closure with all the Overtures of Divine Goodness? O happy are the People that are admitted to this Intimacy! Happy are the Souls that know the Worth, the use of this Ordinance, and make it their business wisely to improve it. O what an Opportunity have such of Christ here! What Request may they not then have granted! And when Christ is giving, what will he, what can he deny them which have his Heart already? I have been the more large in this, because it was the particular Request of one of my Brethren a Reverend Minister, that in the next Edition, I would not forget that Ordinance in which God usually doth most signally discover his Love to his People.

### III. DIRECTION.

If you would get Acquaintance with God, get Christ along with you, when you go to God. You are like to speed no way so soon as this Way; Nay, let me say, all that I have said before signifies nothing at all without this. There is no Name under Heaven, by which we can be saved, but by the Name of Christ; and whosoever Comes to the Father by Him, He will in no wise Cast out. God can't deny his own Son any thing.

Y he

he can never forget that great undertaking of his, by which he glorified his Fathers infinite Justice, and infinite Love, and did him more Honour than all the Saints and Angels in the World. His Son, the Lord Christ, hath such an interest in his Father, that he can as soon despise his own Honour, as to refuse any Request that is presented to him by his Son. If Christ come unto him, and say, Father, here is a poor sinner that I have undertaken for, and that flew to me for Refuge, Look upon him for my sake; Why the Fathers Arms are presently open; he will not reject his Sons Petitions. The truth of it is, this is the greatest cause of the miscarriages of poor Creatures, that go about to do that themselves, and by themselves, which they can never do alone. They go to God all alone, and no wonder then they mett with a Frown; for there is no Name under Heaven, by which a man can be saved, but by the Name of Christ, and out of Christ: God is a Consuming Fire; and there is but one Mediator, the Man Christ Jesus. And there is but one Advocate with the Father, Jesus Christ the Righteous. That which *Joseph* said of *Benjamin*, God saith of Christ, except you bring *Benjamin* along with you, you shall not see my Face; except you bring Christ along with you, you shall not see my Face. There is a notable Story which is commonly by Divines applied to our present purpose, and that not without good Reason; it is concerning a Letter among the *Molossians*, where whosoever came to the King with his Son in his Arms, should be accepted into Favour, let his Fault be what it will. So let a Man be what he will before, yet if he come to God in Christ, he can't be thrust away.

O therefore, if thou wouldest have any countenance from God, beg for a Christ to bear thee Company into the Presence of God. I will tell you this for your Comfort, Christ hath a loving design in his Heart to do such Offices of Kindness for poor Malefactors that understand something of their Danger. If you see your self lost for want of Reconciliation with God, Christ he stands ready to lead you into his Fathers House. O did you but know how willing he is to bring undone lost Penitents to God, it would make your heart leap within you for joy. Behold how oft he asks after you; what doth that Sinner mean to Ruine himself? I would with all my heart bring him out of all those Perplexities, and undertake to make God and him Friends, if he would be but ruled by me; and upon this account he sends up and down many Hundreds of his Ministers to tell sinners as much, that they may not be undone everlastingly. Doth not Wisdome call? Doth not Christ Plead the Case, and Expostulate with sinners? And who would not, that hath any understanding at all of his State out of Christ, with possible thankfulness be encouraged to accept of his Kindness? Christ hath done as much as this comes to already for many Millions, and his Father never said to him, Son, why do you trouble your self and me with so many of these wretched Creatures, let them alone to take their course. Where did God ever express himself in this manner? Did he ever take it unkindly that his should every day bring such Guests to his house, and be continually begging one Boon or another for them, or putting up some Petitions upon their Account, or pleading with his Father for them

them when they do offend. Is God displeased at such work as this? Is he not as willing to receive such, as his Son is to bring them? and both Father and Son more willing to save the Sinner than he is to be Saved? O Kindness; Christ loves the Sinner better than he loves himself! And as I said before, so I say again, the Father doth not grutch any thing that Christ gives, or doth for poor sinners. The Righteousness of Christ, it is that wedding Garment, in which we may sit at the Kings Table, and are welcome; these are the Robes of our Elder Brother, in which we can't miss of our Fathers Blessing. O how many poor Creatures have walked in the Dark many Years, because they have not been brought off from themselves, but have sought that by themselves, which is to be sought only by Christ; because they have looked for that in the Law, which is to be found only in the Gospel? and no wonder their business went on so slowly, when they went the quite contrary way to work. VVhen any comes to God without Christ, they come like *Simon Magus*, with their own Money in their hand to buy a great Commodity which is not to be Purchased with such kind of Coyn. If you come to God through Christ, you may come with boldness to the Throne of Grace, but if you come without him, you do but come with Madness upon the Point of the Flaming Sword.



## V. DIRECTION.

If you would be acquainted with God, come much vvhere he is vvont to be, frequent his house, lye always at the Doors of Wisdom, engage much in his Ordinances. This vvvas that course that *David* took vvhen hé vvanted Gods company, away he goes to the house of God; and, O vvhat earnestness doth he use vvhen the doors of the Lords Tabernacle vvwere shut, to get them open again? What moan doth he make vvhen he vvvas for some time sequestred by his enemies, from the enjoyment of God in his publick Ordinances? *As the Hart pants after the water-brooks, so did his Soul pant after God, the living God.* O vvhen should he appear before him? When should he again behold the out goings of God in his Sanctuary, as sometimes he had? *How amiable are thy Tabernacles,* saith he, *O Lord God of Hosts! And one thing have I desired, and that will I seek after, that I may dwell in thy house, and see thee, and enquire in thy Tabernacle,* *Psal. 42. Psal. 43. Psal. 27. 4.* He thought God vvvas like to be found no vvhere so soon as at his own house; he vvvas sure he vvvas never from home. *David* can never forget vvhat usage, and entertainment he vvvas vvont to have there, and that this great Friend vvvas used to have a standing Table, an open House. and that vvhen his Guests vvwere set, he vvould come and bid them vvelcome; eat O friends, drink, yea, drink abundantly, O beloved. See therefore that you get into that part of Gods house vvwhere he doth most frequently come, get under the must povverful Ministry; O hear the Word vvith all the Reverence, Attention,

and affection that you can for your Soul; miss not any opportunities that God puts into their hand, lest that should be the time in which you might have met with God; Lye at the pool of *Bethesda*, and wait for the moving of the Waters; set your selves as in the house of God, and remember though you see not God, that he is always present in all places, but he is there more especially present, where his people meet together to attend upon him in his own Ordinances? Wherefore when you come to hear the Word, set your self as in the presence of God, and hear as for your life and Soul, *Deut. 32. 46. Set your hearts to all the words that you shall hear; for it is not a vain thing, it is your life, Isa. 55. 2, 3. Hearken diligently unto me, and eat ye that which is good, and let your Soul delight it self in fatness. Incline your ear, and come unto me; hear, and your Soul shall live; and I will make an everlasting Covenant with you, even the sure mercies of David.* He that hath ears to hear let him hear, what the mighty *Jehovah* is speaking to his Soul. Wherefore I say it again, set your self as in the very immediate presence of God; and when you hear a word that you are very nearly concerned in, put up such a short Ejaculation as this: Now Lord, strike this hard heart of mine; now Lord, come in I beseech thee; O that this word might be the key which might open my heart for the King of Glory to come in? O command thy loving kindness this day to break into my Soul? O that this might be the day in which Salvation might come unto my house! O that this might be the man that might be my Spiritual Father, that this might be the Messenger one among a thousand, that may bring me good tidings? O that

that this might be the sentence, that this might be the hour of Love? O that this might be the day that I may have in everlasting remembrance? O that I might presently vvithout any more delay, set out for *Canaan*? Cry out vvith as much earnestness as that poor man did, vvho brought his possessed child before Christ; O Lord I have brought my unbelieving heart before thee to cure, it exposes me a thousand times to unspeakable hazards; but Lord, if thou wilt but speak the word, it shall be dispossessed: I would believe, Lord help my unbelief. I have brought my hard heart before thee, Lord soften it, and let me not go from time to time with these dreadful diseases hanging about me, to infect, and undo my self and others. O melt me, O Lord, melt me, and let me have such a look from thee, as *Peter* once had, which made him to go out and weep bitterly. But I shall speak a little more of this nature under another Direction.

## VI. DIRECTION.

If you would be acquainted with God, you must get acquainted with some of his Friends, and they will do all they can, and be gald of it too, to help you to be acquainted with him they will not spare to give you their utmost assistance in this great business. And when they shall hear you asking, what you shall do to know God, they are glad at their Heart, and will not be at quiet till they have got thee home with them to their Fathers House; they watch for your Soul, and no greater Joy than to help forward such a work as this, then to be employed any way in the

service of your Souls. They are glad vvhen they hear any saying, let us go to the house of the Lord, and asking the vvay to *Zion* vvith their faces thither-vvard. O! Christians society, good company is of exceeding use; one good servant in a house, the vvhole Family may fare the better for him. *Laban* and *Potiphar*, though ignorant enough in Spirituall, could not but observe this, that the Lord blessed their Families, for the sake of one godly Servant. I do not speak this only vvith respect to Temporals, because of that Diligence, and Faithfulness in their places, that Religion vvill put them upon; but vvith respect to Spirituall, they vvill be dropping something that may tend to the avvakening, and convincing of their sleepy, unbelieving, ignorant companions: they have an invvard principle vvhich puts them upon communicating vvhat Grace they have received; they knowv the more they impart to others, the more they shall have themselves; they have a Compassion for Souls, and vvould fain have as many as they can, along vvith them to Heaven; they vvill be teaching little Children to Pray, and Instilling something that the very Babes may set forth Gods Praises, and they vvill be pleading vvith God for them. But this only by the by. Novv if those that are gracious, endeavour vvhat they can to bring in those that ore open enemies; hovv much more vvill they be ready to give all the help they can to you that earnestly desire it? Novv vvhen any one comes to this pass, that he sees a difference betvveen the godly and the vvicked, and to say that the righteous is more excellent than his Neighbour, and to have an earnest desire to associate themselves vvith them, it

is a very great sign that God hath an intention to do such a Soul good. Wherefore if you would be brought to the knowledge of God, go speedily to them that know him vvell; and they vwill tell you great things of him, and how they came first acquainted vvith him, and how this acquaintance hath been kept; they vwill tell you vvhere they first met him, they vwill give you to understand, that at such and such a time, vvhen they little thought of God, they vv ere strangely brought acquainted vvith him. When they came (out of Fashion, or curiosity, or to laugh at him that taught them, or it may be to pick some Quarrel vvith him) to hear such a man; they vv ere made to see vvhat they never took any great notice of before, that they vv ere in an undone condition by Nature, and that except Christ vvould pittie them, there vv as no remedy, but to Hell they must go; vvhereas before, they thought themselves as safe as could be: But then they sawv that it vv as no light matter to be out of Christ, and Aliens from the Common-wealth of *Israel*. After this, they vv ere made to understand something of Christs undertaking for poor lost sinners, and they heard of his exceeding vvillingness to receive the chiefeſt of sinners, and that then they began to see an excellency in his love, and goodness, and to be ſomevvhat more taken vvith the kindness of Christ than ever thy vv ere before, and they felt ſome longings after the precious Jeſus. O that they had but a Christ for their Souls? and that after this they vv ere by the Spirit of God, in ſome meaſure enabled to caſt themſelves at the feet of Christ for mercy, and that upon his ovvn terms, knowing that if mercy came



came not that way to them, they must sink for ever; and that upon this act of Recumbency after they had for some time waited upon God in the way of his ordinances, they began to taste and relish the things of God, and at last they met him whom their Souls loved. Inquire of them, I say, and they will talk thus to you, and tell you also, that there was a time wherein they were foolish, disobedient, and unto every good Work Reprobate, and miserably neglectful of their Souls, that they did not at all mind their Eternal welfare, but made light of Christ, made a mock of sin, and made nothing of Eternal Damnation. And they will direct, and encourage you also. Let me tell you, they have an interest in God, and their prayers for you may be more advantagious than you are aware of. Yet I would not that you should make Christs of the Saints, nor forget what is the work of the Mediator alone. Saints are to be valued, but Christ is to be valued infinitely more. Get acquainted with some warm rare experienced Christian, and make him your bosom Friend, and observe him, and you shall see much of the beauty of Religion shining in him, and you shall see how chearfully, and comfortably he walks; now ask him what his practice is, and go you, and do likewise, have a care of harbouring ill thoughts of the people of God, or for the sake of one Hypocrite of censuring a thousand sincere Ones. Judg you whether this be just, and equal doing? How would you like it, if one that bears some Relation to you should do some vile abominable thing, and bring himself to an untimely end, and people should say, all the whole Family is like him? though it may

may be you are grieved to the very heart, that such a thing should be done by any in the vworld, much more by any that bears any kind of Relation to your self. I tell you, as contemptibly as the vworld speak of the godly, they are not such odious Creatures as they are presented to be. The Saints they are not Troublers, but Peace-makers; they love to make peace between man and man, and vvhat in them lies also between God and man: Your converse vvith such as fear the Lord, vvill make you like them, at least they vvill endeavour as much. (*Ar. Epict. l. 3 c. 16.*) He spoke nounttruth, who said, *That company is of an assimilating Nature. A living coal laid to a heap of dead ones may kindle them all; but they are more like, except it be blown up, to put the live one quite out; therefore saith the same Author, You must be very cautious of your company.* It is storied of Socrates, that he had a rare Are of making his familiar Friends of his mind. Some active Christians take as much pains to make their familiars of Christs mind, *Prov. 13. 20. He that walketh with the wise, shall yet be wiser, but a company of Fools shall be destroyed, Prov. 10. 10, 21, 33. The tongue of the just is as choise Silver, but the heart of the wicked is little worth. The lips of the Righteous feed many, but fools dye for want of wisdom. The lips of the Righteous know what is acceptable, but the mouth of the wicked speaketh froward things.* Such as these vvill do vvhat they can to make you out of love vvith sin, and in love vvith God. Such as these will from their own experience be setting forth the goodness of God, and tell you that vvhich may stand you instead as long as you live; it may be they may tell you, that vvhen God began first to  
 vvork

vwork upon their Soul; he was pleased to make  
 use of the particular Application, and the spiritual  
 Conversation of such a Christian Relation; and,  
 when God came in with Comfort, and spake peace  
 such a one led them to such a Promise, which vvas  
 like a Cordial to their fainting Soul. When they  
 were abroad (they will tell you), and were neces-  
 sitated to the company of them which were Stran-  
 gers to the Life of Religion; and were at such a  
 time troubled with horrible Temptations; that  
 they were in a Wilderness-condition, and thought  
 that never any that vvalked Heaven-ward, could  
 be in the like state: But now, vvhhen they got ac-  
 quainted vwith the People of God, they found,  
 that as Face answered Face in a Glass, so their  
 Experience, and the Experience of many of the  
 dear Children of God was exactly alike; and  
 that, that vvhich they thought none in the World  
 could parallel, they find that most of the Christians  
 that they meet with, know as well as themselves,  
 and at the first hearing, are able to go on with  
 the Story before them; so that, they have some-  
 times wondred hovv any one living should  
 know their Hearts and Thoughts so well, to  
 whom they did not Communicate them. I think it  
 not altogether impertinent here to insert an Ob-  
 servation of mine own: I remember, when I vvas  
 once speaking concerning the duty of Christians,  
 in Relation to their Unconverted Friends, and  
 urging them upon doing vvhath they could for  
 God and Souls, in the places vvhwhere God hath set  
 them: in speaking to this subject, I said, that there  
 vvas not the meanest Christian, but might be an  
 instrument of the Conversion of a Soul: Upon  
 this, I rehearsed a couple of Experiences that I had

of two persons, strangers one to the other, who gave this Account of their Conversion; they were upon the matter both alike, and therefore I shall tell but one of them, which take as follows. There was a Poor, Civil, yet very Carnal Creature, a Servant in a Religious Family, who did from his Soul Abhor the Spiritual Conversation of those in the Family, insomuch that he was resolved to run away from his Service, he was so weary of such doings: But one Night, hearing a strange sound somewhere, he arose out of his Bed, and went to listen what was the matter: Upon which, he heard one distinctly Praying on the other side of the Wall, he still hearkning, heard one Praying very earnestly for him (who did not know but that he might be Asleep) and opening the condition of his Soul so particularly, and with so much Tendernefs, that he was wonderfully awakened to think that one that he hated should so much love him, and pity his Soul, and to consider how it was possible any one in the World should know his Thoughts so well as that Person did, who prayed for him; upon this he began to be very much Startled to think of his Condition, concluding thus, surely I am in a lamentable state, and they see it, or else they would never do as they do; they are Praying for me, when I am asleep, they love me when I hate them; upon this the man was very much troubled, and his trouble daily increased, till he was forced to open his Condition to the Person, who had been praying for him, which was a poor Maid - Servant: upon which the Work of Regeneration was carried on very sweetly, and the Man became an excellent Christian, whereas the Instrument that  
 God

God used in this great Work was but a poor servant. Now when I Recharfed this thing which was the Condition of two, as I said before, a third person stood by (whom I never saw in my life before) who fell a Sweating for trouble, that any of his Friends should tell such a thing of him, to me, and thought I had meant himself in all the particulars, though I heard not a word of the man before in my Life. This by the by. I could not but hint this for the encouragement of Parents to get their Children into Families that are really Religious, and to Encourage all to Associate themselves to such as fear the Lord. You see by vvhath hath been spoken, that Acquaintance with the people of God, may be of great use for the bringing the Soul Acquainted vvvith God.

## VII. DIRECTION.

If you would be Acquainted with God; entertain all the Messengers that he Sends to you kindly. When God Calls, Answer, and vvhhen he sends any of His Servants to you, bid them Welcome; let the feet of those vvhich bring glad Tideings be Beautiful in your Eye; do not think much if they deal plainly and roundly with you, know that it is out of Love to your Souls (God is their Witness) they see that your condition requires it, and that a man in your state is not to be jested with. The Lord knows that they take little pleasure in grieving of people; they do it that you may rejoyce for ever, they watch for your Souls, and therefore you must account them Worthy of double Honour. But of all the Messengers that God sends, have the greatest care of dealing unkindly



kindly with, and grieving his spirit; vvhhen you have any motions upon your Soul by the Spirit, labour to cherish them vvith all the care and tenderness that you can: Turn not Convictions away with, I am not at Leasure; or I will hear you of these things when I have a more convenient Season: But as soon as you find your heart begin to relent, cry out unto the Lord, and say, O Lord, I beseech thee, carry on thy work effectually upon my Soul. O that I may have through vvork! O let not these Convictions vvear off from my Soul, till they end in a real Conversion! O let me not prove but a Half- Christian! Any thing in the World, Lord, so that I may but be made a Christian in good earnest! O let me not return vvith the Dog to his Vomit, and with the Sow that is vvashed, to her Wallowing in the Mire! Deliver me, O God, from sinning away these things, and getting into a cold World, and from shaking off all, lest I prove vvorse than ever, and my latter end be more miserable than my beginning. Labour to be very Curious in the taking notice of Gods Absence or Presence; and vvhen you find your Soul raised in any Duty, and your Heart somewhat drawn out after God, then be sure to own Gods goodness, and bless the Lord for it; Record his Kindness, forget not his Mercy, pass not over such great things in silence. Little do Men think vvhat a hazard they run, vvhen they quench the Motions of Gods Spirit. You may Read in the 5. *Cant.* how dearly the Spouse had like to have paid for such an unkindness? What, shall God send his Spirit to visit you? Shall the infinite Majesty so far condescend as to knock at your Door, and will not you open? Why

why then, you may thank your selves if he never knock more. But if you will now open to him, he vvill come into you, and sup with you, and you shall sup with him.

## VIII. DIRECTION.

Seek his Acquaintance most earnestly if you vvould have it. O why do Men and Women jest with matters of the greatest Weight and Importance in the World? What do people mean to play with their Souls, the Wrath of God, and Damnation? O Sinners, have you nothing else to play with? No lower matters to sport with? Believe it Sirs, Heaven and Glory are not got with sitting still vvith our Hands in our Pockets. We think it worth the while to Rise Early, and to sit up Late, to get an earthly Estate; we count it no foolish thing for a man to be very diligent about his Worldly Affairs. The poor Country-man Plows and Sows, Harrows, Weeds, Reaps, Inns, Thresheth, and a great deal more, before he can eat his Bread: And shall we look for a Rich Crop, and do nothing at all but Eat, and Drink, and Sleep? Is this the vvay to be Rich? Is this the vvay to be happy for ever? If you intend to do any thing in Religion to any purpose, you must buckle to your Business at another guess rate than most of the Professors of the World do: We must take as much pains about our Souls, as men do about their Bodies or Estates. Is there any comparison between the Soul and the Body; between a Worldly Estate, and an Heavenly Inheritance? Hath a man more Reason to look after tricking up his Body that must Die, or look after the Adorning

adorning of his soul that must live somewhere for ever? VVhich are matters of the greatest consequence, eating and drinking, pampering the flesh, and taking our pleasure; or looking after Life, Salvation, and Eternal Joy? Do you think that the Scripture saith in vain, *That we must strive to enter in at the strait Gate?* Is it a bare seeking that vvill serve the turn? Will a *Lord have mercy upon me*, and bowing the knee, do as vvell as the greatest seriousness and diligence in the World? Do you think that God vvill be put off vvith the skin and garbage instead of sacrifice, vvith the shell instead of the kernel, vvith chaff instead of the Corn? Doth not Christ say, *That many shall seek to enter in, and shall not be able?* O vvhy do not lazy Professors read the Scriptures with trembling? Let all those that are angry vvith us for putting them upon making Religion their business, and using all diligence *to make their calling and election sure*, Read that one Scripture over again, *Luk. 13. 24. Strive to enter in at the strait Gate; for many, I say unto you, will seek to enter in, and shall not be able, &c.* It vvvas Christ vvho spoke that vvord. If vve tell you of the danger of a formal Religion, you vvill soon fall upon us as Enemies to your peace, and those vvhich impose too much strictness upon you: VVe therefore do here produce our Commission for vvhat vve say, or rather vve desire you but to read your selves vvhat Christ spoke, as touching this matter. O it might justly make a Christians heart to Ake, to think hovv many thousands of Professors vvill be disowned by Christ in that day, vvho vvill make many fair pleas for themselves, and pretend a great deal of acquaintance vvith him. Consider I

beseech you, here is no fear of Excess; never any man in the World that was too Solicitous about his Salvation, never any man took too much pains for Heaven. A wake, O sleeper, what meanest thou? Arise, and call upon thy God. If you make any thing of the loss of a Soul, look about you; if you think the wrath to come considerable, be serious; if you would not be burnt by the fire of his Indignation, you must take hold of his strength, and make peace with him, and God will be at peace with you, *Isa. 27. 5.* It is not without cause, that the Prophet doth complain, *Isa. 64. 7.* *There is none that calls upon thy Name that stirs up himself to take hold on thee. There is none that calls upon Gods Name!* One would think that that were strange; What none call upon his Name, when so many of them made many Prayers, as you have it in the first of *Isaiah*? What did they nothing but look upon one another, when they had their Solemn Assemblies? Did they say nothing to God, when they came before him? Did they do nothing at all in that *58. of Isaiah*, when they are said to seek him daily, when they seemed to delight in his way? Yet in Gods esteem, all this goes for nothing at all, this prayer is no prayer, this is only wording of it with God: But prayer it is another kind of thing, it is the stirring up of the Soul, and a wakening all it's strength to wrestle with God, to lay hold upon God, and to prevail with the Almighty; and where are such as these to be found, who is this that engages his heart in the service of God? It is one thing to engage the tongue, and another thing to engage the heart. Men come to pray with a common Spirit, and are many times weary of the

the work before they have well begun it; what they do, they do it lifelessly: They can follow their worldly Employments with life and delight. They have Male in their flock, but that's too good for God; a lame, blind, starved weak thing must serve his turn: And is this the vway to have the blessing? Are such as these like to have any thanks for their kindness? Let them try how any of their Friends would take such a present. Now vwould you have the Blessing of Acquaintance vvith God, you must vvrestle for it, and not let God go vvithout it: You must be *Fervent in Spirit, serving the Lord*; you must *fight the Good fight of Faith, and lay hold on Eternal Life*: You must grasp about Christ, as a man that is a drovvning vwould grasp any thing that vv ere throwvn out to save him: You must use *all diligence to make your Calling and Election sure*: You must *work out your Salvation with fear and trembling*: You must *seek for Wisdom as for Silver, and search for her as for hidden Treasure*. Then shall you *understand the fear of the Lord, and find the knowledge of God*. What excellent thing is there, that is got vvithout pains? Whoever came to be an Exquisite curious Artist in any skil vvhatsoever, that never served an Apprentiship to it, nor at the least gave his mind to it? Where is there a famous Physician that never studied in his life? Who gets a Victory by sleeping and carelessness? Who expects to have riches drop into his mouth vvhen he goes all the vvays that can be to make himself a beggar? Doth the Husband-man look for a good Crop vvithout plovving or Sovving? Why then should vve expect such great things as Heaven, Eternal happiness, and the favour of God, with-



out looking after them. Whatsoever the Lazy formal professor may say, the Kingdom of Heaven is not obtained thus: there must be Running, Watching, Fighting, Conquering, holding fast, holding out, and all little enough; it requires all the strength of thy soul to engage in this great work; it requires some resolution to do such a work, as every Christian must do, or else his Religion signifies little. Further, it calls for some time too, it is not a thing to be minded, now and then by the by, between sleep and wake, when the Devil and the World have had as much service as they call for. Were it for your bodies that I were now pleading; were you like to get any great matter in the World by following of my Directions; could you be shew'd away how to get a great estate, honours, and long life, I am verily perswaded a few words might prevail much. Why, if you will believe the word of God, I am telling you of other kind of things then these be, greater matters by far; and yet how little are Men and Women affected? As if we spoke but in jest always, when we spoke about things that did concern Souls! How little time do men spend in their inquiry into these things? Ask *Epicetus* (*Ench. c. 63*) And he will tell you that it is a sign of a low Soul, to bestow much time upon thy body, and the thoughts of it, and little upon the Soul; to be long eating, and long drinking, and long a dressing, and short in prayer, short in the thoughts of the Soul, and short in the service of God; and that it is a sign of a base degenerate Spirit to be very curious about toys, and inconsiderable trifles, and to be negligent about matters of the greatest importance, to slubber o-

over

yet the great vvorks of Religion vvith the greatest  
 slightness. Remember, O man, thy great vvork,  
 it is to take care of thy Soul, to look after a Com-  
 panion, a Friend for thy Soul, to get food and  
 cloathing for thy Soul, that that famill not vvith  
 hunger and cold. To be indifferent in all exter-  
 nals is the greatestt prudence; but to be indiffe-  
 rent about Spirituals and Eternals is the greatestt  
 madness. VVe are all Souldiers, and must fight  
 in such a VVar vvherein vve must never lay downn  
 our Arms. The favour of God is vvorth the stri-  
 ving for, it is as much as Heaven and Glory is  
 vvorth. If your estate or life lay at stake, vvould  
 you not be vvilling to use all the interest you could  
 to make the Judge your friend? VVould you go up  
 and down laughing as if you had nothing to do?  
 would you eat and drinke as merrily as ever, and  
 say, it is but dying, it is but being a beggar, it is  
 but the undoing of my wife and children? Would  
 you not look upon a man that should argue at  
 this rate to be little better than Frantick? and I  
 pray vvhich is most considerable, the death of the  
 body, or the death of the Soul; the loss of a tem-  
 poral, or the loss of an eternal inheritance. Most  
 mens diligence in Temporals will condemn their  
 negligence in Spirituals. Christ said, *Seek ye first*  
*the Kingdom of Heaven, and the righteousness there-*  
*of;* but most men say, I will seek first the Earth,  
 and the glory thereof; and if God will give me  
 Heaven and Happines after I have served the De-  
 vil and the world as long as I can, I shall be con-  
 tented to have it. No such matter, never expect it,  
 God must sooner cease to be than to gratifie you  
 in this. VVherefore do you think, did David sol-

low his work so close? Why did all those Noble Worthies in the Church of old, take so much pains? Why should they not much stick to venture estates, and lives too? Will you condemn them all as guilty of too much curiosity, and unnecessary preciseness? Do you think that their labour was in vain? Are all those disappointed who willingly parted with present things for future things? I must tell you, if you expect to sit down with *Abraham, Isaac, & Jacob* in the Kingdom of Heaven, you must do as they did. Heaven will not be obtained now upon any lower term than then. Your Souls are as precious as their's, and Heaven will be as well worth your minding as theirs, and God will look upon you as well as upon them, if you will value his favour as they did. Never look to have God give you that which you will not thank him for. What do you say after all this? Will you sit down before your work is done? Open thine eyes, and consider what thou hast to do, and then tell me if it be not the greatest folly imaginable to be slight in these Affairs. O how can't thou eat, or drink, or sleep, whilst thou hast such a great work to do which is undone! O give not sleep to thine eyes, or slumber to thine eye-leds, but deliver thy self from the hand of the Hunter, and as a Bird from the hand of Fowler. *Go to, the Ant thou sluggard: Consider her ways, and be wise; which having no guide, over-seer, or ruler, provideth her meat in the Summer, and gathereth her meat in the Harvest.* How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? *Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come as one that travelleth, and thy want as an armed man.*

And

and will you now labour to get acquaintance with God, as you vvould to get Food for your body; vvill you endeavour as much to make sure of his love, as you vvould to make sure of a Pardon, in case of the forfeiture of your Life? If so, we have some hopes, the vvork may have some considerable Issue.

### IX. DIRECTION.

If you would be acquainted with God, be much in expostulating the case with God, in urging those Arguments which the Scripture doth afford you in such a case. Take with you vvords, and come unto the Lord, and spread your Requests before him, and say, *O Lord, thou hast sent thy Servants the Ministers, and hast invited me to come unto thee, and thou offeredst Peace and Reconciliation, and to be Acquainted with me. O God, I desire from my Soul, to come upon thy call, and would faine be Acquainted with thee. I see my self in an undone State, while I am a Stranger to thee: But O Lord, I have a Cursed base Heart that keeps me back from thee, and I can't tell what in the world to do. O Lord, I beseech thee help thy poor Creature to come unto thee, lead me by the Hand, let thy goodness and love constrain me, Conquer me by thy Kindness; come Lord into my Soul, and let me see thy Face, and look upon thee till I am in love with thee. O why art thou as a Stranger to me? Wilt thou forsake me for ever? Shall I be one of those thine Enemies which shall be Slain before thy Face? Shall I be one of those that shall dwell with everlasting Burnings? O Lord, pity, pity, pity, for Christ his sake, a poor Creature that would faine love thee, and be acquainted with thee. I am convinced that I must be damned without thee, and come to thee*

of myself I cannot. O draw me! O carry me! O com-  
 pel me! constrain me, make me willing in the day of  
 thy power: I cannot get loose, my heart is too hard for  
 me, my lusts are too strong for me, my Temptations  
 are too many for me to conquer of my self. O Lord  
 help me. Turn me, and I shall be turned. Pluck my  
 feet out of the snare, or I shall be utterly destroyed  
 for ever. Forgive mine iniquity, make me a clean  
 heart, make me thy servant. Tell God that thou  
 hast heard of his goodness and mercy, and that  
 the King of *Israel* is a merciful King, and that it is  
 his nature to pity. Say to him, O I am a poor un-  
 done creature, and wilt thou send me away with-  
 out mercy? will the God of Grace send me away  
 without Grace? Hast thou not called me, O God?  
 thy servants tell me so, O Lord speak and give  
 me ears to hear; O Lord I am come in upon thy  
 merciful Proclamation, and I desire to lay my  
 self at thy feet; mercy Lord, mercy upon what  
 terms thou pleasest. Didst thou not say in thy  
 Word, *Ho, every one that thirsteth, come, and buy*  
*Wine and Milk without Money, and without price.*  
 Have not thy servants pleaded with me to come?  
 and hast thou not sent for me? O! a blessing, a  
 blessing for me, even for me? O my Father! Hast  
 thou not a blessing for me? Shall I be sent away  
 as I came? O Lord, I come at thy Word! Do  
 not say unto me, Be gone out of my sight. I can-  
 not go, I will not go; whither shall I go from  
 thee? For thou hast the words of Eternal Life.  
 Though I cannot say, Be just to me a Saint, yet  
 I will say, Be merciful to me a sinner. You may  
 read more in *R. A.* his first part of his *Vindicia*  
*Pietatis*, pag. 232, the whole Treatise is excel-  
 lent. Plead the blood of Christ; you may safely  
 say,



say, that if there be not enough in Christ to save you, you do not desire Salvation: for in him there is all fulness. You may plead your own absolute necessity. Tell God, that if ever poor Creature in the World had need of mercy, you have; tell him that you are resolved not to be content without his love. You may plead his promise, in which he hath said, *That he will take away the heart of stone, and give a heart of flesh; and that he will put his fear in our hearts, and write his laws in our inward parts.* You may plead also the power of God, whereby he is able to subdue all things unto himself; and many such like arguments, you may find in many places in the Scripture. But because I have touched upon this before, I shall pass this by.

#### X. DIRECTION.

If you would be acquainted with God, look after it speedily, defer not a Moment, your enemy is Marching on apace, you may be Surprized, your soul is halting upon it's Eternal estate, your glass is almost run, there are but a few sands behind; therefore seek the Lord while he may be found, and call upon him while he is near: Ere long it will be too late; Wherefore what thou dost, do quickly. What is the Voyce both of Scripture and Providence? Doth not the Word of God say *Now*, and commend the present time above all. Acquaint *now* thy self with him; Remember *now* thy Creatour; Turn *now* unto the Lord. Let a poor Heathen (*Epiſt. En. c. 75*) shame you into greater speed in this necessary work. I shall translate his words into *English*: *How long, saith he, will you defer the looking after the best*

*best things ? How long will you abuse your Reason ?*  
 Have you not heard such Precepts vvhich you ought to agree to, and you seemed very vvell to like of ? VVhat kind of Teacher is it that you stay for ? For vvhose coming do you defer, before you will mend and turn ? You are come now to years of discretion (if I should say you vvere not, you vvould be angry ) if you will neglect and delay, and add one delay to another, if you vvill add one put off to another, and make one resolution and purpose after another, and set one day after another, in which you vvill think of these things ; consider that all this will do you no good, for all your resolutions and promises, for all that I see, you are like to die a common man , therefore now live as a perfect growing Man ; and follow that which is most Excellent unalterably. If any thing of difficulty intervene, remember that now is the time for you to shew what respect you have for your God and your Soul. Remember the Goal is not far off, and that now you must not falter, and that as you demean your self now, it may be you may be happy or miserable while you have a Being. This is the Language of that excellent Moralist. I add, what is it, O Sinner, that thou stayest for ? Is it for the day of Judgment ? VVould you be taught by Flames, the worth of Time ? You may then indeed learn ; but believe it, your Knowledge and Learning will do you little good ; you may then learn vvhat it is to be miserable, but you can't learn how to get out of it, you will know vvhat you have lost, but then vvill never know how to repair your Losses. How many Thousands of them vvhich have set a day, in vvhich they would return and Repent, have set  
 and

and set, and set it again, and what with one thing or other they could not be at leasure to repent till they came to Hell; and there indeed they have leisure enough to repent, and they do repent too, if Hell-Repentance would do any thing: I believe that all that come there do repent and believe too more than they did while they were alive; but then it's too late. They that are now in those dreadful Flames, many of them thought, it may be, of repenting before they died as well as you, and did just as you do. O that you would understand your selves before your state be like theirs! How infinitely doth it concern you to improve time, and to comply with the present tender of mercy that are made to you: For ere long it may be too late for you too. O know this therefore, that *now* thy God makes thee a gracious offer of pardon; and if you refuse *now*, this may be the last time, this may be the very cast for Eternity. God may say before to morrow, *This night thy Soul shall be required of thee.* Go to therefore, you that talk of trading for the great things of Eternity, I do not know when, thirty or forty years hence, Do you not know that your life is but a blast? When your breath goes out of your Nostrils, you are not sure that you shall draw it in again. What then do you mean to talk of delay? have you not staid long enough already? consider man what thou dost. He that saith he will be good to morrow, he saith he will be wicked to day. And what if God should say, thou shalt have the pleasure of sin to day, and the sorrow of sin to morrow? Thou shalt be hardened to day, and damned to morrow? If your house were on fire, you would scarce say, I will go and sleep.

sleep four or five hours, and then I vwill rise and  
 call my Neighbours to help to quench it. If your  
 Child vvere a drovvning, you vvould scarce say, I  
 must needs stay till I have drunk a flaggon or two  
 more, and about half an hour hence it may be I  
 may go and see vvwhether I can get a Boat to help  
 him out. If you vvere condemned to dye to mor-  
 rovv, you vvould scarce say, I vvill have Musick,  
 and Sack, and good company all night, and then I  
 vvill send a Messenger if I can get one to ride a  
 Hundred Mile to try vvwhether he can get a Par-  
 don for me. Yet thus for all the vvorld thou dost  
 do in the great affairs of thy immortal Soul. *O*  
*the folly of man (saith Seneca) who thinks to begin*  
*to live, when a thousand to one but he will be dead*  
*and rotten!* I may say, O the madness of sinners,  
 who make account to be looking after Heaven  
 then, vvhen it's likely their souls may be in Hell!  
 Judge novv vvwhether this be vvifdom. Novv you  
 think time one of the poorest commodities in the  
 VVorld, it's a very Drugg vvwhich lies upon your  
 hand, a day or two, a vvweek, a year is no great mat-  
 ter vvith you : but believe it, the case vvill be alter-  
 ed vvith a vvitness ere long. *Seneca vvondred vvhen*  
*he heard some asking one of his friends for to*  
*spend two or three vvweeks vvith them vvhen he savv*  
*hovv easily the request vvas granted, as if they ask-*  
*ed as little as nothing, vvhen they ask'd time of*  
*him : Thus (saith he) one of the preciousst things in*  
*the world is thrown away as little worth.* When you  
 come to lie upon your death-bed, vve shall have  
 you have other thoughts of time : then, a vvorld, if  
 you had it, for one of those hours, that you could  
 not tell hovv to spend. You novv study hovv to  
 rob your self of your precious time, you invent  
 pastimes,

pastimes, not considering how swiftly time flies, and how much you will prize it before long. O remember, no body can give you a Moment of that time when you want it, that you are now so prodigal of. When time is past, if you would give a world to recal it, it could not be: If you would give thousands for the renewing of this Lease, it would be refused. Therefore live quickly. Mans time, runs away first. *Optima quaque dies miseris mortalibus avi, prima fugit--Seneca.* And then my Author Comments very bravely upon the the whole verse

I think that Proverb, though it be an *Italian* one, is worth our remembring, *He that will lodge well at night, must set out betimes in the morning.* That which keeps us from living to day, is the thoughts of living to morrow, so that we lose this day while we expect the next. *Commenius* speaking of the *Tyger*, saith, *That when he hears the sound of the Trumpet, he tears and bites himself.* This will be the work of the merciless *Tygers* of the world, that spend their time (in which they should be providing for Eternity) in hunting Gods people, and taking their pleasures; and it may be, think to be a little more mild before they die; but of a sudden the Trumpet sounds, Away, away: and O then what a lamentable taking are they in! How do they wish for time again, or that they had spent that which they had better? Vicked men never knew the worth of time, till they come to a Death-bed, or a while after. O then, they that made nothing of spending thirty to forty years, would lay down all they are worth for one year, one month, one day, one hour, but it's then too late. O how do they gnash their teeth!



teeth! With what horreur do they think of past mercies, and future miseries! Men fear generally that Death will come sooner than they would have him; they bewail that their lives are short at the longest, whereas if men would wisely Husband that time that God hath given them, it would be long enough: O happy is that man that hath done his great Work before his Sun is set? O foolish men that complain of God for making their lives so short, and complain not at all of themselves for making them ten times shorter: For most men lives not at all the life of Religion, and may be called Dead. Others have a name to live, and yet are little better than the former. Most that live spiritually, begin their life after they have been many years dead; and though we sit and condemn others as guilty of great imprudence in these affairs, yet, how do we at the same time justify them, by being as profusely expensive of precious time as they? O where's the man almost to be found, that doth improve time to as good advantage as he should? Among other Symptomes of a fool, this is none of the least, *To be always beginning to live*. What an unhandsome sight is it to see an old man learning his Letters? O remember man thou hast a great work to do! O remember thy precious time runs away with any an unspeakable swiftness! What do you mean, to sit with your hands in your bosom? Look about thee, O sinner, 'tis not time a day for you to be sleeping or playing; Methinks a man in your condition should be up and doing with all the diligence that you could for your soul, and labouring *to make your calling and election sure*, methinks we should hear you asking, what you shall

shall do to get a Pardon for your sins, to get God reconciled to you. Methinks you should be enquiring what you should do to redeem your time, and to spend every Moment of it so to the best advantage, as that you may appear chearfully before your Master at night. That I may inforce this weighty Direction, I shall propound a few serious Questions to you.

*Quest. 1.* Do you thing that these things are necessary, or are they not? If they be necessary, why do you not mind them speedily? If they be not necessary, do not look after them at all.

*Quest. 2.* Do you expect to be in a better capacity to look after these things hereafter? Do you hope for more strength, when you are worn out with sin and age, when your back begins to bend, and your joynts to shake? Do you think you shall be more at leisure, when your work will be much increased? Know this, that sin grows upon you daily, it preys upon your Vitals: He that is not fit to day, will be less fit to Morrow. As for leisure, I must confess you may have leisure enough in another World, to think of these things. But I wish you well to consider whether it be great Wisdom to repent in this World, or in another. I would be loath to be repenting in another, it's sad Weeping indeed there, where tears shall never be dried up. I have told you oft that God saith, to day, and it is both wickedly and foolishly done of man to say, to Morrow. I must tell you but so, that it is a dreadful hazard that every delaying Sinner doth run: It is a question whether God may not deny his Grace, stop the Preachers mouth, stop his ears, and stop your breath: And where are you then with your to Morrow?

morrow? delays in these affairs always cost dear; they have cost many thousands dear already, and if you make no more hast than you have done, they will cost you dear too.

*Quest.* 3. When would you get acquainted with God? When he hath shut up his door? When would you run his race? When you have lost your legs, or can but creep with Crutches? Is that the best time to do your work in, when it is next to impossible to do it?

*Quest.* 4. Who deserves best at your hands, the Devil, the World, and the Flesh, or God? Resolve me this I pray? VVhom do you call your Master? VVhom have you most reason to make hast for?

*Quest.* 5. How would you take it, if any of them which depend upon you, should serve you as you serve God?

*Quest.* 6. Do you think you can make too much hast? VVho is afraid of being Rich too soon? Although a man may with reason good enough be afraid of that which may make his happiness far more uncertain, and his miseries more intollerable. VVho fears to make too much hast when his Prince sends for him with speed? O that men did but know, who it is that calls them, and whether they are going, and what they have to do, when they come to their journies end!

*Quest.* 7. Are you sure you shall live till you are an hour older? You are strong and healthful it may be, but did you never hear that such have dyed vvith a very little vvarning? Have you never known a man vvell one hour, and dead the next? If you have not, I tell you of one noyv, that vvas  
very

very vvell one moment, and dead the next, my self being an eye-vvitness of it. It's possible there may be but one small moment betveen a strong working healthful man, and a breathless Corps.

*Quest. 5.* What do you think vwill become of you, I ask again, if you put off till it be too late?

*Quest. 9.* What vvould you do, if you vvere sure you should die, or the day of Judgement come before you vvere a vweek older?

*Quest. 10.* Do you think to get acquainted vvith God in another vvorld, vvhen you do not mind him here? Will God think you ovvn them hereafter, that disovvn him here? Will he knowv them in Heaven, vvho vvould not knowv him upon the Earth?

## XI. DIRECTION.

If you vvould be acquainted vvith God, take heed of those things, vvwhich keep God and man at a distance; and make the Lord take no pleasure in us. In general, take heed of all sin; Wash you, make you clean, put away the evil of your doings from mine eyes, cease to do evil, learn to do good, seek judgement, relieve the oppressed, judge the Fatherless; and plead the cause of the Widow. Come now, and let us reason together, saith the Lord, Isa. 1. 17, 18. You must vvash your hands in Innocency if you intend to compass his Altar, to sit down at his Table. In *Isa. 101.* David is exceeding desirous of Gods company, and he cries out, *Or when wilt thou come to me?* He thinks long to have a visit from his old friend; he vvould gladly vvalk vvith him, vvhat course doth he take to get Gods

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company? VVhy, he goes the best way to work in the world: He will set no wicked thing before his eyes. He knows it is to no purpose for him to expect much of Gods company, while he doth entertain his greatest enemies; therefore he turns them out of doors; I hate, saith he, the works of them that turn aside; it shall not cleave to me. And that God may dwell vvith him, and make his house, as vvell as his heart, a Temple for himself, he vvill not suffer a vvicked person to live in it, he will have none in his Family, but such as shall be ready to serve God, and bid this his great Friend welcome.

But more particularly, if you would have much of Gods company, and be intimately acquainted vvith him; take heed more especially of those particular sins vvhich make God most to estrange himself from us: As,

First, Take heed of Pride: That vvvas the sin vvhich made the first breach between the Creature and the Creator, the sin that sunk the Angels, that made God and them, vvho vvvere very good Friends once, to be bitter enemies; this hath made the breach infinite, the feud everlasting, the vvound incurable. And this made the first Quarrel between God and man. When man thinks himself too good to be but a man, he must be a God; he quickly is too bad to be a man, he is but one remove from the Devil. To be a favourite of his Prince is not enough, except he may step into the Throne; it's therefore high time for his Prince to remove such from his presence to a Prison, from the Court to a Dungeon. It vvvas Pride that cast *Adam* out of Paradise; and do you think that that sin is less hateful to

God



God, and less dangerous to man, than it yvas five thousand years ago? Did it then spend all it's poyson? And can it novv do no harm? Do you believe that God vwill take that into his bosome novv, that formerly he abhorred to look upon? Novv sin hath increased it's strength and deformity, and heightened it's enmity against the infinite Majesty of the holy *Jehovah*; shall his hatred against it decrease? VWill he be more vvilling to accompany proud aspiring Rebels novv than then? No such matter: God is still as holy as ever, and hates all sin, especially pride as much as ever. Do you think that it is for nothing that the word of God speaks so much against this sin? Can it be that the Holy-Ghost would say, *Prov. 11. That every one that is proud, is an abomination to the Lord*; except God did indeed hate them? Why should God threaten such so much, if he took any pleasure in their Society? *Though hand joyn in hand, yet the proud shall not go unpunished. Now we call the proud happy, but shall we call him so, when the day of the Lord shall burn as fire, and all the proud shall be as stubble: And the day that cometh shall burn them up, saith the Lord, and it shall leave them neither root nor branch. When the Lord shall tread down the wicked, and they shall be like Ashes under his feet, Mal. 3. 15. and 4. 1, 3.* There is not one proud man in Heaven, I am sure; Nor a proud man upon the Earth, that shall have much of Gods acquaintance. And let me say, he that sets himself above God (for that's the Pride I mean) whilest he stands in that state, must never expect that God should look upon him with any kindness. Heaven and Hell will as soon be agreed, as God and such a one shall be united. The

proud now never look others that are their betters, and scorn their Maker; but shortly they shall be paid in their own coyn, they shall be scorned too. If all the proud *Nimrads*, *Pharaohs* and *Belshazzers* in the world should enter into a League, and combine against the Almighty, and say, they will cast away his cords from them, and that they will never debase their noble Spirit so low as to stoop to his commands; yet none of them all shall go unpunished: They shall be like stubble before the devouring flames, and like Chaff before a mighty whirlwind: God is not afraid of their big looks. *Prov. 21. 4. Prov. 6. 17. Prov. 15. 25. Isa. 3. 12. Luke 1. 51. Jam. 4. 6.* God will cloath himself with Vengeance, and the mighty *Jehovah* will gird his weapon upon his thigh, and march out in fury and indignation, and draw his glittering Sword, and resist the proud, and teach them what it is to bid defiance to the Lord of Hosts. We shall soon see, who shall be uppermost, God or they. And when the proud sinner lies conquered at his feet, how doth he with infinite scorn look upon him, and say, behold, the man is become like one of us! This 'tis for man to attempt the dethroning of the Almighty! But it may be, most may think themselves little concerned in that which I now speak, wherefore I must add this one word. Be it known unto thee, O man, whosoever thou art, that thinkest thou hast no pride; I am sure thou art one of those that are in that black Roll which have proclaimed War against Heaven; thou art the man that shall never be acquainted vwith God, vvhilst thou art in that mind. It may be thou may'st speak Peace to thy self for all this, and flatter

flatter thy self as if God and you were Friends,  
 but let me tell thee, I come vvith heavy tydings in  
 my mouth to thee. If thou turn not, he vvill vvheer  
 his sword, he hath bent his bow, and made it ready,  
 he hath prepared for thee the Instruments of  
 Death, the day of thy Calamity is near: The  
 dreadful *Jehovah* is upon his March, and if you  
 ask me vvwhether there be not Peace for thee, I  
 answer as *Jehu* did to *Jehoram*, vvhat peace? O  
 haughty sinner, so long as the pride of thy heart  
 is so great, and thy Rebellions against thy Maker  
 so many? There is no Peace saith my God to the  
 Wicked. VVherefore as you value your Soule,  
 you tender your everlasting Salvation, and desire  
 to be owned by the Lord in the day of your dis-  
 stress, take heed of pride. Go quickly, and hum-  
 ble your self, and make sure your friend; labour  
 to pull down every high Thought, and every  
 proud Imagination; and let your Arrogant Spirit  
 bow before the mighty God, there is no vvay vvill  
 do but this; as you have already heard: You must  
 set the Crowne upon the Lord's head; you must  
 lay your selves at his feet, and lick the very dust.  
 Your betters have done so before you, and have  
 thought it their Honor to lie at the feet of Christ;  
 this they look'd upon (as vvith good reason too)  
 as the first step to preferment. If therefore you  
 would be acquainted vvith God, take heed of  
 pride.

Secondly, Take heed of a vvorldly mind.  
 What concord is there between Earth and Hea-  
 ven? VVhat agreement between God and the  
 vvorld? VVhat Delight can his Holiness take in  
 him, vvho had rather be vvallowing in the Mud  
 and treading of Clay, than bathing himself in

Divine contemplation : that thinks it higher preferment to sit by his bags of Gold, than to stand in the presence of his God : a greater happiness to be rich, than to be holy ; that had much rather be in a Fair Market, or Exchange, getting money, than with his God, getting Pardon, Grace and Heaven. How pregnant is the Scripture of proofs for the evidencing of this truth ? To name one or two of a hundred, *Rom. 8. 7. To be carnally minded is enmity against God : For it is not subject to the Law of God, neither indeed can it be.* What do you say to this Scripture ? Those which walk with God, live in the world, and yet they live above the World ; they all look for a City that hath foundations, whose builder and maker is God. It was not for nothing that the Apostle *John* layes so strict a charge upon those which he wrote to, *That they should not love the world, nor the things of the world : For if any love the world, the love of the Father is not in them, 1 John 2. 15.* Whence is it that so few great ones go to Heaven, and that it is next to impossible for such to be saved ? Is it not because they have chosen *Mammon* for their Friend, rather than God ? He hath their heart, their Love, their Time, their Service, and they have little to spare for God, and therefore God hath but a little happiness, a little heaven, a short glory for them, they shall have but a little of his sweet company, little Acquaintance with him. Why doth *James* speak so terribly to the rich men, & bid them go, and weep and howl ? Was it not because their riches were like to undoe them ? Did the wealthy man in the Parable live ever the longer for his riches, or fare ever the better for his greatness, when he came into another World ? There is no question



question but he might have more flatteries; there is no doubt but he hath more worldly Friends; but bring me a man upon the Earth, that lets his heart without controule fly upon the World, cleaves to it, and takes it to be his best friend, that knows God, that's acquainted with his Maker, that prizeth his Redeemer. It was a wise man, who said, that it's absolutely impossible to mind externals and internals, this world and another, with earnestness at the same time: but it was Wisdom it self who said, *That no Servant can serve two Masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other; ye cannot serve God and Mammon, Mat. 5. 24. &c.*

3. Take heed of Hypocrisie. Who are the persons that God doth Denounce his dreadful threatnings against? Are they not such as honour him with their Lips, when their Hearts are far from him? With what Abhorrency doth he look upon such, and all that they do? *Isa. 1.* They never bring their heart to visit God with, and therefore they have little reason to expect that he should bring his dainties to entertain them with.

4. If you would be acquainted with God, take heed of being acquainted with wicked Company. We Read that many wicked men have fared the better for the Company of the Godly; but we scarce ever heard that any Godly Man ever fared the better for being in the Company of the Wicked, except they went on Gods Errand amongst them. This is clear in the case of *Lot*, who first lost his goods, and was made a Captive by being in *Sodom*; and though they were restored to him



again for a while, (one would have thought that should have been a fair warning how he came again into such company) yet because that would not do, a while after you may read how dear *Lot* paid for dwelling in *Sodom*. Poor man! he lost all that he had; and was faine to fly away without either Flocks or Herds, and little more than his cloathes on his back; and that which was more sad, to leave some of his own dear Relations behind him; roasting in those dismal flames. Whereas had he never come to *Sodom*, or upon the sight of their vickedness speedily left them, it had been much better with him in many respects. *Jehosaphat* fared never the better for joyning in affinity vvith his vicked Neighbours, it had like to have cost him his life. But vvere it; only loss of Temporals that a man hazarded by such Society, the danger vvere not so considerable; but the peril is greater than so; for by it they make God stand at a distance; they must never look to have such company and Gods company both together; I mean, vvhen they do unnecessarily or delightfully converse vvith God. If therefore you intend to be acquainted vvith God, you must not have them alvvays in your company vvhom he hates, and vvich hate him, and vvill labour all they can to cool your affections tovwards him. Wherefore, be ye not unequally yoked vvith unbelievers: For, vvhat Fellowship hath Righteousness vvith unrighteousness? And vvhat communion hath light vvith darkness? And vvhat concord hath ~~Righteousness~~ vvith ~~Unbelief~~? Or vvhat part hath he that believeth vvith an Infidel? And vvhat agreement ~~hath the Temple of God vvith Idols?~~ For ye are the Temple of the living God, as God hath said,

*I will dwell in them, and walk in them, and I will be their God, and they shall be my people; wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. 6. 14. to the end.* But I would not here be mistaken, as if I would commend an ungodly proud separation from all that are not just of our mind; or as if a man ought to have nothing at all to do with wicked men; no, no: Every one ought to do what he can in his place for the good of Souls. O that Christians would thus converse more with their poor, ignorant, carnal, Christless Neighbours! O that they would thus be more acquainted with the wicked, and then they should have never the less of Gods company, but the more; but it is an unnecessary delightful associating of our selves with them that I mean, especially such of them which will stifle every spiritual discourse, and divert you from any thing that tends to the promoting of the interest of Religion; and such as have frequently expressed their detestation of the way of Holiness, and make but a mock at your serious Counsels, stop their ears to wholesome Advice, or make some undecent reflections upon the strict profession of Godliness; such as labour to make you believe that all Religion, but that which will consist with their wickedness is but a Fancy. As for such as those, abhor their company, flye from them as those that have the Plague, the marks of Death are upon them: and you may write *Lord have mercy upon us* upon their Doors, but go not in, lest you be infected.

5. If you would be acquainted with God, take heed of unbelief. Unbelief will make your soul depart from God, and God quite to depart from your soul. This, This is one of those dreadful and God-estranging sins, which leads on whole Legions against the Almighty; This is that bold daring sin which gives Truth it self the lye, and faith, That the Word of God is false, his Promises airy, his Threatnings but a Wind: But know this, O sinner, such a wind they be, that will rise to a dreadful storm, and turn your strong confidence up by the roots, and blow them into Hell, if you make no more of them than you do.

6. If you would be acquainted with God, beware of sensuality. To be sensual and devilish are near akin. To be lovers of pleasures, and haters of God, are usually concomitants; in a word, to fare deliciously every day, and to be despised of God, are no strange things, But I wave the further prosecution of these things, because they are so largely and excellently handled already by so many of our brave Worthies, See Mr. *Baxters Saints Rest*, and R. A. his *Vindicia Pietatis*.

## XII. DIRECTION.

If you would be acquainted with God, resolutely and freely give up your self to him, and enter into a most solemn Covenant with him. And here I shall make bold with that Reverend Author which R. A. doth mention in his *Vindicia Pietatis*, and present you again with that excellent Form with the preparatories to it, which I have lately met with in the forementioned Author. After  
your

your most serious addresses to God, and after a deliberate consideration of the terms of this Covenant; and after a thorow-search of your own heart, whether you either have already, or can now freely make such a closure with God in Christ, as you have been exhorted to : And when you have composed your spirits into the most serious frame possible, suitable to a transaction of so high a nature, Lay hold upon the Covenant, and rely upon his promise of giving grace and strength, whereby you may be enabled to perform your promise. Resolve in the next place to be faithful, having engaged your hearts, and opened your mouths, and subscribed with your hands to the Lord ; resolve in his strength never to go back. And being thus prepared, and some convenient time being set apart for the purpose, set upon the work, and in the most solemn manner possible, as if the Lord were visibly present before your eyes; fall down on your knees, and spreading forth your hands towards Heaven, open your hearts to the Lord in these or the like words.

*O most dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal, now prostrating himself at thy door; I have fallen from thee by mine Iniquity, and am by Nature a Son of Death, and a thousand-fold more the Child of Hell by my Wicked Practise; but of thine infinite Grace thou hast promised Mercy to me in Christ, if I will but turn to thee with all my Heart: Therefore upon the Call of the Gospel*



Gospel I am now come in, and throwing down my Weapons, submit my self to thy mercy. And because thou requirest as the Condition of my Peace with thee, that I should put away mine idols, and be at a distance with all thine Enemies, which I acknowledge I have wickedly sided with against thee; I here from the bottom of mine Heart renounce them all, freely covenanting with thee, not to allow my self in any known Sin, but conscientiously to use all the means that I know thou hast prescribed for the Death and utter Destruction of all my Corruptions; And whereas I have formerly inordinately and Idolatrously let out my Affections upon the World, I do here resign my heart to thee that madest it. Humbly protesting before thy glorious Majesty, that it is the firm Resolution of my Heart: and that I do unfeignedly desire grace from thee, that when thou shalt call me hereunto, I may practice this my Resolution, through thy Assistance, to forsake all that is dear unto me in this World, rather than to turn from thee to the ways of sin; And that I will watch against all its Temptations, whether of Prosperity or Adversity, lest they should withdraw my Heart from thee; beseeching thee also to help me against the Temptations of Satan, to whose suggestions



I resolve, by thy Grace never to yield my self, a servant. And because mine own Righteousness is but mensstruous Rags, I renounce all Confidence therein, and acknowledge that I am of my self a hopeless, helpless undone Creature, without righteousness or strength. And for as much as thou hast of thy bottomless Mercy offered most graciously to me wretched sinner, to be again my God through Christ, if I would accept of thee, I call Heaven and Earth to record this day that I do here solemnly avouch thee for the Lord my God, and with all possible Veneration, bowing the Neck of my Soul under the Feet of thy most Sacred Majesty, I do here take thee the Lord Jehovah, Father, Son, and Holy Ghost, for my Portion, and chief good, and do give up my self, Body, and Soul for thy servant, promising and vowing to serve thee in holiness and righteousness all the days of my life.

And since thou hast appointed the Lord Jesus Christ, the only means of coming unto thee, I do here upon the bended Knees of my Soul, accept of him as the only new and living way, by which sinners may have access to thee; and do here solemnly join my self in a Marriage Covenant to him.

O blessed Jesus, I come to thee hungry and  
hardly

hardly bestead, poor, and wretched, and miserable, and blind, and naked, a most loathsome polluted wretch, a guilty condemned Malefactor, unworthy for ever to wash the feet of the Servants of my Lord, much more to be Solemnly Married to the King of Glory; But since such is thine unparallel'd Love, I do here with all my power accept thee for my Head and Husband, for better for worse, for richer for poorer, for all times and conditions, to Love and Honour, and obey thee before all others, and this to the Death. I embrace thee in all thy Offices, I renounce mine own worthiness, and do here avow thee to be the Lord my righteousness; I renounce mine own Wisdom, and do here take thee for mine only Guide; I renounce mine own will, and take thy will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here covenant with thee, to take my Lot as it falls with thee, and by thy Grace assisting, to run all hazards with thee, verily supposing, that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy Holy Law, as the rule of my life, and the way in which I should walk to thy Kingdom; I do here willingly put my Neck under thy Yoke, and set my shoulders to thy Burden,  
and

and subscribing to all thy Laws, as Holy, Just, and Good; I Solemnly take them as the rule of my Words, Thoughts, and Actions: Promising, that though my flesh contradict and rebel, yet I will endeavour to order and govern my whole life according to thy direction, and will not allow my self in the neglect of any thing that I know to be my duty.

Only because through the frailty of my flesh, I am subject to many failings; I am bold humbly to protest, that unhallowed miscarriages contrary to the settled bent and resolution of my heart, shall not make void this Covenant; for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or Reservation, beseeching thee, that if thou espieest any flaw or falshood herein, thou wouldest discover it to me, and help me to do it aright.

And now glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon thee, as my God and Father, That ever thou shouldest find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own Blood, and art now become my  
Sal-

*Saviour and Redcemer. Glory be to thee, O God the Holy Ghost, who by the finger of thine Almighty power hast turned about my Heart from sin to God.*

*O dreadful Jehovah, the Lord God Omnipotent, Father, Son, and Holy, Ghost, thou art now become my Covenant-Friend, and I through thine infinite Grace, am become thy Covenant-Servant. Amen. So be it. And the Covenant which I have made on Earth, let it be ratified in Heaven.*

*The Conclusion.*

**A**ND now my VVork is done, I must leave you; and whether I shall ever speak to you, or see you, or write to you again while the world stands, I know not: My body is frail, and I am a poor dying man, and before it be long, my mouth will be more stopped than it is, and yours too: And therefore it's high-time for us to look about us. As for my part, I have vvith all the seriousness that I could for my soul, spoke to you about the great and vveighty affairs of your Souls and Eternity. I again call Heaven and Earth to witness, that I have set Life and Death before you; I have in the Name of my great Master been wooing of you to accept of his Son, for your Lord and Husband; himself for your God, Father and Friend. I have told you what the Lord doth require of them that would be in Covenant with him. I have given you a rude Description of him vvhom I would have you acquainted vvith



with, I have told you of some of the Glorious Effects of Acquaintance with God. I have told you of the danger of being a stranger to God. I have told you how thankfully some have closed with these Offers, and how well they like their Choice. I have further shew'd you what a peaceable State you shall be in, immediately upon your Spiritual Alliance with this Great and Noble Friend. I have told you also of some further benefit and good that will come unto you upon your acquaintance with God. I have given you to understand how desirous the Lord is notwithstanding all that is past, to forget and forgive, and to receive you into Favour, if you will in good earnest return to him with speed. I have again and again propounded this Match to you, and told you as much as I could well do in so short a time; I have stayed a great while for an Answer, I have put the business forward all that possibly I could; because I see how foolishly and madly you make light of those advantageous Offers, that are made to you; I have again and again pleaded with you, as if I were ready to starve, and begging an Alms of you; Nay, if it had been for my very Life, I could not have spoke with more earnestness. I have Expostulated the Case with you, and asked you several Weighty Questions, and you have not, you cannot answer any one of them, but you must condemn your self, and by your own Confession, you have nothing in the world to say against the Excellency of this Friend. And therefore you must either speedily come in, upon the invitation, and close with those gracious Overtures that are made to you, or you must without any reason in the world (your self being



Judge) cast your self away. And in hopes that all that have heard me, will not be so mad as to make light of these things, but be asking with some seriousness, that great Question? How shall I do to get Acquainted with God? How shall I do to get a Friend for my Soul? VVhat shall I do to be Saved? I have laid down some Directions for those that are unfeignedly desirous to be reconciled to God; I have told them that they must labour to be thorowly Acquainted with that Strangeness and Enmity that is in their Hearts against God; and of the unspeakable Danger of their being Strangers to God. I have further directed them that would be Acquainted with God to Labour to get humble Hearts, I have advised that they visit him often, if they would be intimately Acquainted with him; and that not in a transitory way, but to make a Solemn set Visit of it, and to be sure that they do not forget to get Christ along with them. I Counsell'd them also to be much in those Places where he is wont to walk; and to get Intimately acquainted with some of them that know Him very vvell, and vvill do their best to get them to be acquainted with Him. I have told you; that if you would be acquainted with God, you must kindly entertain, and make much of any Messengers that come from him to you; and if men would make sure work, I desired them as they loved their Souls, that they vvould follow this great Business with the greatest earnestness and seriousness in the vvorld; and that, vvhat they do, they vvould do speedily. I informed you what arguments the Scripture puts into our Mouths, vvich vve may urge, at the Throne of Grace. I intreated you, for your Souls sake

sake to take heed of those things which kept God and Man unacquainted; as Namely, all sin in general, but more particularly, Pride, Worldly mindedness; Hypocrisie, Delight in Wicked Company, Unbelief and Sensuality. Lastly, I direct all such as would be at peace with God, to give up themselves to him resolvedly and freely, in a Solemn Covenant.

And have I been beating the Air all this while? What will yo do after all this? What shall become of all these Sermons? Dare any of you all still be contented to be Unacquainted with God? Can you be very well satisfied, after you have heard of such a Friend, to be a stranger to him? Can any of you look upon your State as safe, while God is your Enemy? O how shall I leave you, with Hearts full of Enmity against your Maker! Alas, alas, poor Hearts! You look very merrily as bad a Condition as you are in, but did you but know how neer you are to Everlasting Burnings, I believe it would put a damp upon your Spirits, and spoil your Mirth. O how shall I leave that poor sinner, that stands as a person altogether unconcerned! Whereas Death stands ready for his Commission, to fetch him away before God; and where are you then? O where are you then, if you come before God as a Stranger? O what shall I do for thee? What shall I say to thee, to prevail with thee! O what Arguments will perswade thee! O, how shall we part! Brethren, my hearts desire is that you may all be saved. O that you may all know in this your day, the things of your Peace! O that I could mingle all my words with Tears! O pity, pity, for the Lords sake, pity your precious Souls!

Souls! O come not here to ask Counsel of God, and then go away, and take the Counsel of the Devil, And what will you yet make light of all the Tenders of the Gospel? Is Peace, Pardon, Reconciliation, and Acquaintance with God, still nothing with you? Will you for all this take up with a Lifeless Religion, and never mind a more Spiritual intimate Converse with God? As the Lord liveth, thou speakest that word against the Life of thy Soul. But if thou wilt go on, and despise God, who can help it? I have told you, and told you again, what the end of these things will be. Well once more, I ask thee in the Name of God, wilt thou have God for thy Friend or no? That is, wilt thou love him above all the World? Wilt thou accept him for thy Lord and Husband? Wilt thou be ruled absolutely by him? Wilt thou lay down thy Weapons, and turn on Gods side, and fight under his Banner? Wilt thou have Holiness here, and Happiness hereafter? One would think this is a Question, that one need not be long a resolving. Come, come away for the Lords sake; for your precious Souls sake, as you would be owned at the Day of Judgment; as you would Rejoyce when most of the World shall be filled with unspeakable Horrour, and perplexity; as you would not hear that heart-rending word from the mouth of the Judge, *Depart, I know you not*, come away, I beseech you! Come away! O ye my dear Friends, the Cloud hangs over the World, and ere long it will fall with a Vengeance. O come out of *Sodom*, linger not for the Lords sake; lest the dint of that Storm fall upon you. Fire! fire! fire! Awake! awake! awake!

awake ! The Fire is kindled. What meanest thou, O sinner ! If thou sleepest a little longer in that Bed of Security, thou art a dead man, thou wilt be awakned with Horror, when thou shalt know thy Danger, but not know how to avoid it: And do you still say ? Make hast ? O make hast, your Glas is almost out, your time almost spent, and Death is hastning apace upon you ; I speak it again, make haste, come away, I can't, I can't hold my Peace. How can I endure to see the Ruine of thy Soul, and say nothing ! O follow those Directions which I have given thee out of the Scripture ! Seek the Lord while he may be found, and with all possible speed, seriousness, and gratitude, accept of his Kindness, while you may. Methinks some of your hearts seem to be affected ; methinks your Countenances speak you to have some thoughts of returning ; some of you look like persons almost resolved to set upon this great work, O that it may not be almost, but altogether ! Speak in such Language as this to your own Souls. What meanest thou, O my Soul, thus to stand Disputing ? Is this a time for thee to stand still, as if thou hadst nothing to do ? Hark how the King of Glory Calls ! Hark how his Messengers invite you ! Consider how long they have stood waiting for thee ! And shall they go away without thee ? O foolish Heart and Unwise ; wilt thou answer all these Gracious Offers with a flat denial ? Or that which is little better, wilt thou put off all Gods Messengers with some sorry Excuses ? Awake, O my Soul, and look about thee ! How can'st thou refuse when Mercy calls ? How



canst thou deny when Kindness it self asks, in-  
 treats, beseecheth thee? Awake for shame,  
 up and put on thy Wedding Garments! O that  
 this mind might be in you always! O that  
 thou wert up and ready! And then happy were  
 the day wherein thou wert Born; then happy  
 were the day that ever you heard of a Christ,  
 of Acquaintance with God, and Reconciliation  
 with your Maker. O then how glorious shouldest  
 thou be for ever! I Rejoyce to see the Day of  
 thy Marriage a comming; when thy Lord and  
 Husband shall bring thee home in the greatest  
 State, and in infinite Glory to his own House,  
 where thou shalt sit like a Queen for ever and  
 ever. Behold his Harbingers are coming! Behold  
 how many Messengers the Lord hath sent to pre-  
 pare his way! Awake, O *Zion*, and put on thy  
 Beautiful Garments! Rise up, O Royal Bride, and  
 put on thy Princely Robes! Cloath thee with the  
 Sun, and put the Moon under thy Feet. Go out  
 and meet the King thy Husband. Behold, O *Jacob*,  
 the Waggon of *Joseph* are coming! Behold,  
 O daughter of *Zion*, the Chariots, the Chariots  
 of thy King and Husband are a coming! They  
 are a coming! O why doth not thy Heart leap  
 within thee! O why do not thy Spirits even faint  
 for gladness! Why dost thou not say, It is enough,  
 I will go out and meet my Lord before I die?  
 When will the Sun be up! When will the day  
 break! VVhen, O when will the Shadows fly  
 away! I will get me up to the Mountains of  
 Myrrhe, to the Hills of Frankincense. I am tra-  
 velling for *Zion*, my Face is towards *Jerusalem*:  
 who will ascend the Holy Hill with me? Who



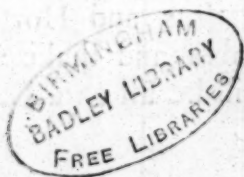
will bear me Company to my Husband's House?  
 Let us go up to the Lords House; Come away,  
 the Sun is risen, the shadows are flying away,  
 thousands are gone already. Let *Barzillai* and  
*Chimham*, Old and Young too, go along vwith  
 the King to *Jerusalem*. Come from the High-  
 vvays and Hedges, come with your VWedding-  
 Garments, come quickly and he vvill make you  
 Welcome. The King hath sent to invite us to a  
 Feast, a Feast of fat things, of Wines on the Lees  
 vvell Refined. Come, for the Table is spread,  
 all things are ready, and his Servants stay for us.  
 And will God entertain such Creatures as we are?  
 And vvill the Lord open his Doors to such loath-  
 some Beggars? Will the Father receive such Pro-  
 digals! Return then unto thy Rest, O my Soul,  
 for the Lord will deal Bountifully vvith thee.  
 Who is that vvich I see coming in the Field?  
 Who is this that comes from the Wilderness?  
 That comes to meet us? Hark! methinks I hear  
 the Trumpet sounding: Hark! Whats the mat-  
 ter! How do the Mountains Ecco! How doth  
 the Air Ring again! What Noise is that which I  
 hear! What Glorious Train is that which I see!  
 Whence do they come, and whether do they go?  
 It is my Master's Son (dear Soul) thy Lord and  
 Husband with his Royal Attendants. Behold he  
 comes! He comes apace! Leaping upon the  
 Hills, Skipping upon the Mountains. He is co-  
 ming! He is coming! He is even at the Door!  
 Ere long thou shalt see the Mountains covered  
 with Chariots and Horses of Fire; the Earth  
 will tremble and shake; the Heavens and the  
 Earth will be all on a Flaming Fire; the King of  
 Glory

Glory will come, Riding upon the Wings of the Wind, accompanied with Millions of his Saints and Angels; He is coming, he is at the door, Go, Vail thy Face; alight and meet thy Husband. He will bring thee into his Fathers Palace, and thou shalt be his Wife, and he will love thee for Ever: And thou shalt remember thy Widowhood no more. *Even so, Come Lord Jesus, Come quickly, Amen, Amen.*

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**FINIS.**

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DEATH Unstung.

A  
SERMON

Preached at the Funeral of  
**THOMAS MOWSLEY,**

An Apothecary, who Died  
July 1669.

With a Brief Narrative of his Life  
and Death: Also the manner of Gods deal-  
ings with Him, before and after his Conver-  
sion: Drawn up by his own hand; and Pub-  
lished,

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By *James Faneway*, Minister of the Gospel.

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O Death, Where is thy Sting?  
Come and hear all ye that fear God, and I will  
declare what He hath done for my Soul, Psal.  
66. v. 16.

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LONDON,

Printed for *Dorman Newman*, and are to be  
Sold at his Shop in the *Poultry* next to  
*Grocer's Alley*, 1671.



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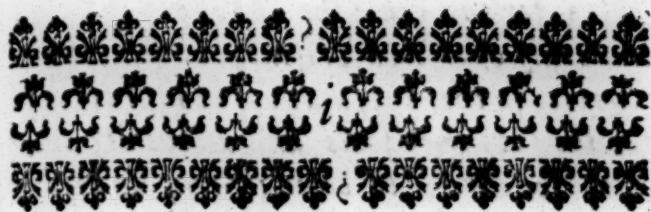
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T O  
My Beloved H E A R E R S,  
Especially  
Those of the Younger sort,  
Grace and Peace.

Men, Brethren, and Fathers,



*G* O D that made your Souls,  
sets a very high value upon  
them: and Christ that bought  
them, though they cost His  
Heart-blood, thought them  
worth his Purchase, and that Eternal Glory  
or Misery that is prepared for Souls, speaks  
them not to be inconsiderable. Upon this  
account it's impossible that you and I should  
use too much diligence in the securing these  
souls;



## To the Reader.

Souls; for this cause the Ministers of Christ can easily over-look Prisons, banishment and faggots, so that they may but be instrumental for the saving of souls, and delivering them from the wrath to come: This I hope is the ground that I am carrying on in this ensuing Discourse: This may speak when I may not, when I cannot. I might give many reasons of my appearing thus in Print. I might tell the World of the desires of many, that by reason of the Multitude could only see, but not hear. I might speak of the want of time to deliver the Fourth Part of what is here presented to you. I might tell you of the importunity of some of the young Men that would gladly write after this Copy: But I must profess all this would have signified little with me; did I not find by that account which some give of the work of grace upon their hearts, that the Lord hath owned my poor Papers formerly: Among others, that poor penitent Murtherer, Thomas Savage, which makes me not without hope that the same Spirit which breathed Life into my other Writings, may please also to give a blessing to these. I will not stand now to answer the Objections that may be made against the Publication of this Sermon. I never met with the

## To the Reader.

that it is impossible that it should be subservient to the salvation of a Soul, and therefore I think the cost answerable. I must confess, had it not been for a necessary Caution or two, I should have eased you of the trouble of reading, and my self of writing this Epistle. The first is this; Be not offended if you finde in the Young Man's Evidences some expressions that may sound somewhat harsh, and some tautologies; remember that they are word for word from his own Papers, as he wrote them hastily: Consider also that he was but young, and a servant too, so that it seems almost incredible that one that had so much businesse, should be able to redeem so much time as to do what he did of this nature. Secondly, I would it might be a little considered what a hurry I was in when this task was laid upon me, and how little time to peruse my own Copy; I beg you therefore candidly to over-look many mistakes. As for you, my dear Friends, I suppose a pardon is easily granted. As for others, scorn not holinesse, contemn not the future blessednesse, and make sure of happiness in the life to come, and then I can easily bear your fighting of me. Young Men, I may be bold with you; I charge you as you value

## To the Reader.

*the Comforts of another Life, forget not what an excellent Example this precious Brother of yours gave you. Read this ensuing Discourse with seriousness, and let it be read again in your Lives. Brethren, you are my Joy, and Crown, and if you stand fast, I live. O make not my boasting void! How can I bear to think that any of you should perish? For God's sake, and for your Souls sake, falsifie that Proverb, A Young Saint, and an Old Devil. Brethren, my hearts desire is, that I may see you all with that blessed Saint at the right hand of Christ. Remember, your sands run apace, and you are hastening into Eternity. O make sure of that which will stand you in some stead when you die! O secure somewhat to live comfortably upon in another World! Let your lives bespeak you Persons resolved for Christ, and Heaven upon any terms. Let your Loins be always girt, and your Lamps be burning. Watch ye, be strong; quit you like Men. Remember, Christ, Heaven, and Glory are before you. Sit not still till you are safe in the bosom of Christ. Consider that many set out fair, and look as if they were bound for Zion, and yet founder in the way. I say again, make sure: Sirs, I expect ere long to pass upon*  
*Eternity;*

## To the Reader.

*Eternity: Let me beg of you, as you hope for our good meeting in another World, that you make Religion your businesse, and labour to get every Day nearer Heaven. Endeavour not only to be Christians, but solid, experienced, and exemplary Christians: that so you may prove the glory of your Generation, the credit of Religion, and the Foy of gray-headed Saints. Sirs, you are now my hope; your love, zeal and union, my comfort; go but on at this rate, and you are made for ever. Know this, now the eyes of the World will be upon you; nay, that which is more, the eye of God is upon you, and will take notice how you improve such a Providence as this. I beseech you look about, and let the World understand that you are not nominal Christians, but real Saints. Will any of you send me sorrowing into the Grave? Shall I lose my hopes, and comforts, and you your Souls? can you easily forget what was the practice of this Young Man? do you remember what was the usual Subject of his discourse? Did you not observe how holily, meekly and diligently he served his great Master? Is there no weight in a Crown of Glory? Is there no desirableness in happiness? Is it a small thing to live in the Society of GOD, Saints, and Angels?*